THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. XIV.

THE CHIMES OF ENGLAND.

The chimes, the chimes of Motherland—
Of England green and old,
That out from fane and ivied tower
A thousand years have toll'd,
How glorious must their music be
As breaks the hallow'd day,
And calleth with a seraph's voice
A nation up to pray!

Those chimes that tell a thousand tales,
Sweet tales of olden time!
And ring a thousand memories
At vesper and at prime;
At bridal and at burial,
For cottager and king.
Those chimes—those glorious Christian chimes,
How blessedly they ring!

Those chimes, those chimes of Motherland,
Upon a Christmas morn,
Outbreaking, as the angels did,
For a Redeemer born—
How merrily they call afar,
To cot and baron's hall,
With holly deck'd and mistletoe,
To keep the festival!

The chimes of England, how they peal
From tower and gothic pile,
Where hymn and swelling anthem fill
The dim cathedral aisle,
Where windows bathe the holy light
On priestly heads that falls.
And stain the florid tracery
And banner-dighted walls!

And then, those Easter bells, in Spring—
Those glorious Easter chimes!
How loyally they hail thee round,
Old Queen of holy times!
From hill to hill, like sentinels,
Responsively they cry,
And sing the rising of the Lord,
From vale to mountain high.

I love ye—chimes of Motherland,
With all this soul of mine,
And bless the Lord that I am sprung
Of good old English line!
And like a son I sing the lay
That England's glory tells;
For she is blessed of the Lord,
For you, ye Christian bells.

And happy in my father's fame,
And happy in my birth,
Thee too I love, my Forest-land,
Thou joy of all the earth;
For thine thy mother's voice shall be,
And here—where God is king,
With English chimes, from Christian spires
The wilderness shall ring. A. C. C.

AGENCY OF THE JESUITS IN PROMOTING DIVISION AMONG PROTESTANTS.

(*Continued from page 57.*)

Even during the reign of Edward the Sixth, the Roman Catholics contrived to frustrate the plans of the Reformers, for uniting and consolidating the Protestants on the continent and the Reformed Church of England. Two accounts of their efforts I shall subjoin. The first is from this same work of Mr. Robert Ware.

"After his majesty's coronation, and the death of King Henry the Eighth, several of the foreign Protestant clergy wrote to his son King Edward, and to that honorable council, (whom his wise father had carefully nominated for to instruct and advise that hopeful prince,) amongst whom Mr. John Calvin was one, as appears by his letters to Archbishop Cranmer, yet extant, and printed amongst others of his epistles, in which he offers his service to assist that king in the reformation of the Church of England; but King Edward and his council refused his proffer.

"The parties instrumental for dissuading of that prince from these overtures of Calvin's and the reasons why he was not admitted to be one of this assembly, were not known until about the ninth year of his sister Queen Elizabeth her reign; about which time Sir Henry Sidney, sometime Lord Deputy of Ireland, and one of her majesty's honorable Privy Council, having then the liberty to view the papers of state within her majesty's secret closet, he happened to find a letter directed to the Bishops of Winchester and of Rochester, dated from Delph, which he in a manuscript of his own, afterwards in the custody of the most learned Dr. James Usher, late Primate of Armagh, which was after transcribed by Sir James Ware, and is now entered in a manuscript of that knight, number xliv., running in this manner following:—

"'*Memorandum taken out of Sir Henry Sidney his book, called the Romish Pollices, Number* iv. p. 37, in fol. *a manuscript, with Archbishop Usher.*

"'Her royal highness giving me the freedom to search the affairs of state ever since her royal father's denying the jurisdiction of the See of Rome, amongst others of this sort, I found a letter directed to the Bishops of Winchester and of Rochester; part of the contents being for my purpose, be these, as they were translated out of the Low Dutch.

"'Edward, (son of Henry, the heretic King of England,) by his crafty and politic council, hath absolutely brought in heresie, which if not, by art or other endeavors, speedily overthrown and made infamous, all other foreign heretics will unite with your new heresies now amongst yourselves lately planted, and so have bishops, as you have; and it is the opinion of our learned men now at Trent, that the schisms in England by Edward's council established, will reclaim all the foreign sects into their discipline, and thereby be one body united. For Calvin, Bullinger, and others, have wrote unto Edward, to offer their services to assist and unite; also to make Edward and his heirs their chief defender, and to have bishops as well as England; which, if it come to pass, that heretic bishops be so near and spread abroad, Rome and the clergy utterly falls. You must therefore make these overtures of theirs odious to Edward and his council. Receive N. S. and E. L. from Rotterdam, their lessons are taught them; take you their parts, if checked by the other heretics;—for these be for rebaptizing and not for infant baptism. Their doctrine is for a future monarchy upon earth after death, which will please the ordinary kind well, and dash the other that rageth now amongst you. Reverend Fathers, it is left to you to assist, and to those you know are sure to the Mother Church. From Delph, the 4th Ide of May, Anno Christi, 1549. D. G.'

"Her highness one day discoursing of matters in this kind, I told her of this paper, at the sight whereof she was startled; the letter being amongst her sister's papers, which caused her to express these very words: 'I had rather than one year's revenue that my brother Edward and his council had seen this letter; nay, rather than twice my revenue, I had seen it sooner, and so caused me to lay it where I found it.' The council, upon her highness's discourse, concluded that Calvin would have established Episcopacy beyond seas, had he been consulted herein, and that the hinderance of this offerture caused much animosity between reformers."—*Foxes and Firebrands*, part ii. p. 10–14.

This statement is corroborated by the account which we find in Strype's Life of Archbishop Parker, page 70.

"How Calvin stood affected in the same points of Episcopacy, and how readily and gladly he and other heads of the Reformed Churches would have received it, is evident enough from his writings and epistles. In his book of the necessity of reforming the Church he hath these words, 'Talem nobis hierarchiam exhibeant,' &c. Let them give us such an hierarchy, in which bishops may be so above the rest, as they refuse not to be under Christ, and depend upon him as their only head: that they maintain a brotherly society, &c. If there be any that do not behave themselves with all reverence and obedience towards them, there is no anathema, but I confess them worthy of it. But especially his opinion of Episcopacy is manifest from a letter he and Bullinger, and others, learned men of that sort, wrote, anno 1549, to King Edward VI., offering to make him their defender, and to have bishops in their churches for better unity and concord among them; as may be seen in Archbishop Cranmer's Memorials, and likewise by a writing of Archbishop Abbot, found among the MSS. of Archbishop Usher; which for the remarkableness of it, and the mention of Archbishop Parker's papers, I shall here set down. 'Perusing some papers of our predecessor, Matthew Parker, we find that John Calvin and others of the Protestant Churches of Germany and elsewhere, would have had Episcopacy, if permitted; but could not upon several accounts; partly fearing the other princes of the Roman Catholic faith would have joined with the emperor and the rest of the Popish bishops to have depressed the same; partly being newly reformed, and not settled, they had not sufficient wealth to support Episcopacy by reason of their daily persecutions. Another, and a main cause was, they would not have any Popish hands laid over their clergy. And whereas John Calvin had sent a letter, in King Edward the Sixth's reign, to have conferred with the clergy of England about some things to this effect, two bishops, viz. Gardiner and Boner, intercepted the same: whereby Mr. Calvin's offerture perished. And he received an answer, as if it had been from the reformed divines of those times; wherein they checked him and slighted his proposals. From which time, John Calvin and the Church of England were at variance in several points; which otherwise, through God's mercy, had been qualified, if those papers of his proposals had been discovered unto the queen's majesty during John Calvin's life. But not being discovered until, or about the sixth year of her majesty's reign, her majesty much lamented they were not found sooner; which she expressed before her council at the same time, in the presence of her great friends, Sir Henry Sidney and Sir William Cecil.

"But now from this digression to turn back to Calvin's letter to our Archbishop: though his unhappy death prevented further good steps that might have been made, in concord between this and the foreign Churches, yet our industrious and watchful enemies made a fatal use of it, to the dividing us and keeping us at a distance. For this being known beyond seas, Pius IV., Bishop of Rome, with the advice of his cardinals, granted indulgences to several orders of Rome, for to set up new tenets and principles of religions, and they themselves to be seemingly enemies to that Church, purposely to confound the Protestant religion, and to hinder for the future all general assemblies, (so much desired,) lest thereby a better understanding might be had among Protestants, and thence at length spring a general union and agreement between all of them. And mark how this Popish project wrought. At these indulgences several of the banished clergy (newly departed hence) snapped and participated with the foreign clergy, who were set on work to distract the common people's capacities, that had renounced the Romish doctrines, and usurped powers. Among these were Dr. Thomas Lacy, Tho. Tunstal, a Franciscan friar, and cousin german to the late Bishop of Durham of that name; James Scot, cousin unto Scot, late Bishop of Chester; Faithful Commin, a Dominican friar, (who escaped hanging for his impostures, anno 1566.) William Blagrave, of the same order, who was hanged at York the same year. For being suspected to be an impostor, he was seized on, and divers treasonable papers were found in his closet.—Who, going up the ladder, laughed in the Archbishop of York's face, saying, 'that those converts that he had drawn unto him would hate the Church's liturgy as much as his grace did Rome.' And when the archbishop desired him to tell the names of those he had deluded, he desired to be excused; hoping they would be ashamed (as he said) of their folly, which he led them into, and so turn back again to their mother principles and not to heresie."

Strype, p. 70.

There appears every reason to believe that the death of Charles I. also was brought about chiefly by emissaries of Rome. The following anecdote, related by Mr. Ware, seems to be in perfect accordance with the statements contained in the letters of Primate Bramhall and Sir W. Boswell, which I shall subjoin to it.

"When the late king was murdered, Mr. Henry Spotswood riding casually that way just as his head was cut off, espied the queen's confessor there on horseback, in the habit of a trooper, drawing forth his sword and flourishing it over his head, in triumph, (as others then did;) at which Mr. Spotswood being much amazed, and being familiarly acquainted with the confessor, rode up to him, and said, 'O father! I little thought to have found you here, or any of your profession at such a sad spectacle:' to which he answered, that 'there were at least forty or more priests and Jesuits there present on horseback, besides himself.'"—*Foxes and Firebrands*, pt. ii. p. 86. There were in fact disguised priests both in the king's army and in the troops of the Parliament. Nothing could be more complete and systematic than their arrangements. Of these, Mr. Robert Ware mentions several particulars, but the whole substance of the information he gives, at least so far as can be necessary to justify the statements I have made in my sermon, is contained in the two following letters, which were published in the collection at the end of Dr. Parr's Life of Archbishop Usher. Folio. London: 1686. Dr. Parr was chaplain to Archbishop Usher at the time of his death, and to him the primate intrusted all his papers. This Dr. Parr states in the title-page of his work. The first of these letters is numbered letter 293. "From the Right Rev. I. Bramhall, Bishop of Derry, (afterwards primate of Ireland,) to the most reverend James Usher, Archbishop of Armagh.

"*Most Reverend,*—I thank God I do take my pilgrimage patiently, yet I cannot but condole the change of the Church and State of England. And more in my pilgrimage than ever, because I dare not witness and declare to that straying flock of our brethren in England who have misled them, and who they are that feed them. But that your lordship may be more sensible of the Church's calamities, and of the danger she is in of being ruined, if God be not merciful unto her, I have sent you a part of my discoveries, and it from credible hands, at this present having so sure a messenger, and so fit an opportunity.

"It plainly appears, that in the year 1646, by order from Rome, above one hundred of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain; part of these within the several schools there appointed for their instruction. In each of these Romish nurseries, these scholars were taught several handicraft trades and callings, as their ingenuities were most bending, besides their orders or functions of that Church.

"They have many yet at Paris a fitting up to be sent over, who twice in the week oppose one the other; one pretending presbytery, the other independency; some anabaptism; and other contrary tenets, dangerous and prejudicial to the Church of England and to all the Reformed Churches here abroad. But they are wisely preparing to prevent these designs, which I heartily wish were considered among the wise there.

"When the Romish orders do thus argue pro and con, there is appointed one of the learned of those convents to take notes and to judge; and as he finds their fancies, whether for presbytery, independency, anabaptism, atheism, or for any new tenets, so accordingly they be to act and to exercise their wits. Upon their permission when they be sent abroad, they enter their names in the convent registry, also their licences. If a Franciscan, if a Dominican, or Jesuit, or any other order, having several names there entered in their licence; in case of a discovery in one place, then to fly to another, and there to change their names or habit.

"For an assurance of their constancy to their several orders, they are to give monthly intelligence to their fraternities of all affairs wherever they be dispersed: so that the English abroad, know news better than ye at home.

"When they return into England, they are taught their lesson, to say, (if any inquire from whence they come,) that they were poor Christians formerly that fled beyond sea for their religion sake, and are now returned, with glad news, to enjoy their liberty of conscience.

"The hundred men that went over, 1646, were most of them soldiers in the Parliament's army, and were daily to correspond with those Romanists in our late king's army, that were lately at Oxford, and pretended to fight for his sacred majesty. For at that time there were some Roman Catholics who did not know the design contriving against our Church and State of England.

"But the year following 1647, many of those Romish orders, who came over the year before, were in consultation together, knowing each other. And those of the king's party asking some why they took with the Parliament's side, and asking others whether they were bewitched to turn Puritans, not knowing the design; but at last secret bulls and licences being produced by those of the Parliament's side, it was declared between them, there was no better design to confound the Church of England, than by pretending liberty of conscience. It was argued then that England would be a second Holland, a commonwealth; and if so, what would become of the king? It was answered, would to God it were come to that point. It was again replied, yourselves have preached so much against Rome and his holiness, that Rome and her Romanists will be little the better for that change: but it was answered, you shall have mass sufficient for 100,000 in a short space, and the governors never the wiser. Then some of the mercifullest of the Romanists said, this cannot be done unless the king die; upon which argument the Romish orders thus licensed in the Parliament army, wrote unto their several convents, but especially to the Sarbonists, whether it may be scrupled to make away our late godly king, and his majesty, his son, our king and master; who, blessed be God, hath escaped the Romish snares laid for him? It was returned from the Sarbonists, 'that it was lawful for the Roman Catholics to work changes in governments for Mother Church's advancement, and chiefly in an heretical kingdom; and so lawfully make away the king.'

"Thus much to my knowledge have I seen and heard since my leaving your lordship, which I thought very requisite to inform your grace; for myself would hardly have credited these things, had not mine eyes seen sure evidence of the same. Let these things sleep within your gracious lordship's breast, and not awake but upon sure grounds, for this age can trust no man, there being so great fallacy amongst men. So the Lord preserve your lordship in health, for the nation's good, and the benefit of your friends; which shall be the prayers of Your humble servant,

July 20. 1654. J. Derensis."

Error is never solitary; it is always attended by a thousand others. Burnet says, while profaneness is the road to hell, error is the bye-path.

From the British Magazine.

ON THE APPLICATION OF MONEY GIVEN AT THE CELEBRATION OF THE HOLY COMMUNION.

Sir,—I have for some time past looked anxiously through your pages, in the hope of finding that some of your able correspondents had taken up the subject with which this letter is headed, and the rather, because I knew that several of your clerical readers had turned their attention to it; as, however, no one has as yet proposed this subject for discussion, I have ventured to throw out a few suggestions, in the hope that they will elicit information from those who are better able to give it than I am.

I am not aware that there is any rule of the Church for our guidance in this matter, except the rubric at the end of the communion office, which directs that "the money given at the offertory shall be disposed of to such pious and charitable uses as the ministers and churchwardens shall think fit; wherein if they disagree, it shall be disposed of as the ordinary shall appoint." The custom in our Church has, however, long been to appropriate it exclusively to the poor of the parish. How long this custom has prevailed I cannot say, but would be glad to learn. The rubric in the Scotch Prayer-book, drawn up by Archbishop Laud, directs that a portion of the money so collected shall be given for the purchase of books for the minister, and also allows that a part be spent in procuring ornaments or other necessaries for the church. Now, Sir, I do think that the custom of tying up the sacramental offerings to the one only purpose of giving parochial relief has acted very unfavorably on our Church, and must tend to repress rather than kindle the flame of Christian charity, which we might hope would then, if ever, burn within the heart. I have often felt that sufficient prominence was not given to the idea that the offering of alms at the holy communion was a most important as well as a most interesting part of that sacred service, which is eminently a service of praise and thanksgiving. It seems to have been the intention of the Church, in making this an integral part of the office, to give an opportunity to her members to testify, by deed as well as by word, their devotion to their Saviour and their love to their brethren in Christ. And though I doubt not this end is answered, in a measure, by the present arrangement, I cannot but think that far more abundant gifts would be thrown into the treasury of God if it was understood that the offerings then made not only went to relieve the bodily wants of the neighboring poor, but also to meet the loud calls of our brethren who were crying out from distant lands, "Come over and help us," and whose souls were destitute of that bread of life of which whosoever eateth shall live for ever. I fear many view the collection made previous to the celebration of the eucharist merely as a matter of form, and not as having any immediate connection with the service they are about to engage in; while some of the less instructed poor imagine that it goes to pay for the bread and wine required for the occasion. Surely this ought not so to be, and yet the mere fact of a rubric contradicting these erroneous notions is not sufficient to make the people think and feel rightly about it. If the collection is made in order that all who are desirous of commemorating their Saviour's dying love, and feeding upon his most precious body and blood—may express by their contributions the sincerity of their devotion to the Redeemer, and their love for all who belong to him, it must be set prominently before them; yet I think this cannot be always done effectually while the present practice continues. I know there are parishes in which the sick and afflicted poor are in such numbers as always to furnish an appeal to the largest benevolence; yet as in many parishes this is not the case, and as even where it is so, persons know that the law of the land professes to make provision for all such, it is to be feared that, while no other object than the relief of the bodily wants of our poor parishioners is set before our communicants, there will never be that large and noble exhibition of love to Christ, and zeal for his Church, which ought to appear at a moment when we are at once solemnly appealed to "to lay up treasure in heaven," "to sow plenteously," to give "not grudgingly;" and are about to dedicate ourselves, our souls, and bodies, as a sacrifice to Him who purchased us with his most precious blood.

What makes the consideration of this subject so important at present is, that there is a general inclination manifested on the part of the clergy, especially in country parishes, to administer the holy communion more frequently; and I do not see what reasonable objection can be made to devoting the money which shall be henceforth dedicated to God at the administration of the eucharist, over and above the average amount of collections, to such general church purposes as may be agreed upon by the minister and the churchwardens. Truly, when we hear the appeals which are being made to us every day, touching the want of churches and clergy in our own land, the spiritual destitution of our brethren in the colonies, the millions of heathen who claim to be our fellow-subjects, and then think how little, how very little, is done to meet these wants, owing to there being no funds wherewith to proceed in the labors of love already in operation, we may well be cast down; and yet, Sir, there is at this present moment a machinery, and that of divine origin, established in every corner of our land, which, if brought into full operation, would abundantly meet the demands now made on the Church. If a monthly communion were now commenced in every parish—if monthly appeals were made in every church on these solemn occasions, calling on the people to testify the reality of their repentance, of their faith, and of their love, by giving of their substance for the glory of God and the advancement of their Redeemer's kingdom on earth—there would be furnished, I am persuaded, after deducting the full average of contributions hitherto given to the sick poor of our respective parishes, a sum of money far exceeding any thing hitherto obtained for church purposes in England. Thus would a blessed substitute be found for "charity sermons;" and instead of the anxiety and bustle which often is seen on such occasions, we should have the calm appeal which the setting forth of Christ crucified in the holy communion would make from time to time on all who encompassed God's altar, while our flocks would learn that it was a privilege belonging only to those in full communion with the Church to contribute towards the blessed object which she aims at.

From the British Magazine.

PROGRESS OF DISSENT.

"The large proportion of 'dissenting citizens' who, when circumstances enable them to 'take a respectable place among Church circles,' are prone to 'give the meeting-house the slip,' and send their sons to Oxford or Cambridge.

"We honestly assure our contemporary, that we could have helped him to much stronger seeming evidences of the supposed fact which it is sought to establish. It is no new thing among us to have 'the sons of divers respectable dissenters,—ay, of *pastors* as well as laymen,—sent to study at the universities as candidates for holy orders in the Church.' If the perpetuity or vitality of dissent had depended upon the mere strength of hereditary attachment to the meeting-house on the part of wealthy professors and their aspiring heirs, nonconformity would have been extinguished long ago. Some of the most inveterate bigots in the Church are the degenerate children of rich dissenters. There has always been a current by which dissent has discharged a portion of its surface waters into the Establishment, in addition to what escapes by evaporation in summer weather; but then, there sets in as constantly an under-current, in a contrary direction from the Establishment to dissent, which prevents any diminution or subsiding of the level; and this flux and reflux serve to keep the waters in salutary agitation. It is in vain to attempt to stop this mutual intercourse and interchange by either artificial interdicts, or the barriers which prejudice and intolerance would maintain between the different denominations of Protestantism. Not only will the secular attractions of a fashionable or established creed, or the preference given to more imposing forms of worship, draw off many to the Church, while other circumstances of a repellant nature are continually operating in a contrary direction; but good and faithful preachers will be followed both in and out of the pale. Let the bishop of London rail as he may, dissenters will continue to delight in hearing such clergymen as Mr. Noel, and Churchmen will stray to hear Mr. Binney. But in all this we see no evidence of the great fondness of the dissenting laity for the Establishment as such, or for diocesan despotism."—*Patriot.*

It is true that more or less of the surface waters of dissent have at all times been discharged into the Church; and it is equally true that there has always been an under-current by which dissent has been kept up. But two things equally true must be remarked by way of explanation.

First. That although in former times some Butler, or Secker, or other "degenerate" individual might be floated over into the Church, yet it *is* a new thing—quite a *new* thing—to have the sons of dissenters going up to college as they have done for about thirty years past. The writer is quite prepared to join issue with the Patriot on this point. He believes that more sons of dissenters have entered the universities within these ten years, than did so during the whole of the eighteenth century. This is a *new* thing for dissenters, and a very important one, for it has tended more than any thing else to bring the dissenting interest into its present predicament.

Secondly. It would, perhaps, have been more truly illustrative, if, instead of drawing it from a lake, the writer in the Patriot had taken this metaphor from a dairy. If he had said the surface milk (or as some call it, cream) was discharged from the overflowing vessel, which was supplied beneath with new milk. One would not have quarrelled with him in this argument if he had added, "more wholesome," for he could not have refused also to add, "but not so *rich*." For this is indeed the point at present under consideration; and the writer begs to be understood as using the word "rich" in no metaphorical sense, either religious, moral, or intellectual, but merely in its grossest pecuniary signification. He states it merely as a matter of pounds, shillings, and pence,—as a simple fact, which no honest man at all acquainted with the dissenting interest will think of denying, and one which shows that there is an important difference between the upper and the under-current. As a fact, too, in which he sees no reason to exult, except so far as regards the individuals who have seen their error and conformed; for he is much inclined to believe that the Church of England would have been as well, or better, without them. Even with regard to the matter in hand, the property which they have brought with them, though sufficient to prevent their being burdensome, and a ruinous loss to dissent, is altogether inconsiderable when compared with either the endowments or the necessities of the Church.

The history of the matter is, that when dissenters, stimulated by the march of intellect, began to look about for a good education for their children, they found themselves obliged to send them to the clergy. A great part of those to whom dissenting pupils were confided were men who had no anxiety to proselyte them, and whose own notions of liberality, candor, and Churchmanship were such, that they would probably have preferred restoring their pupils in their unsophisticated nonconformity. But this, of course, even if desired, could seldom be accomplished. The sons of rich dissenters, in the course of their pupilage, gradually learned that there was another scheme of things, and that there were two sides to some matters, respecting which they had never supposed that any question could be raised; that there was a better education to be had than even Homerton or Hoxton afforded, and afforded only to such as gave pledges, which, as a matter of course, excluded themselves. They associated and they learned with boys who were going to college, and they found that there was nothing to hinder their going with them. That Cambridge, at least, offered no impediment to the young nonconformist's going through the whole course of education, and being senior wrangler—and they *did* go to college; and when the ice was broken they went in considerable numbers.

If, under this course of circumstances, a good many young men (belonging of course to the more opulent dissenting families) came to join the Church of England; if they formed college friendships, and brought Churchmen and clergymen about their homes, who married their sisters, and if in due time the old folks got as far as going to hear Mr. Noel, and thinking Mr. Binney rather strong, is it to be wondered at? The mere party and political dissenter, when he is among Churchmen, or on a platform, or in a newspaper, may tell us that there was a great deal of treason, and apostasy, and perjury, and dark depravity in this, and that it was a prodigious relief to the living waters of dissent to float off their scum into the Church. But it is apprehended that, among friends, he is more likely to shake his head, and say, "These lads ought to have been better looked after; and we should have provided some means of good education for young men who were to constitute the aristocracy which forms our funds, and who were to be entrusted with two or three, or four or five, and in some cases more thousands a year. We should have had some place where we could give them sound learning. It is very fine to talk of learned nonconformity, of the Owens and Baxters, the Howes and Henrys, the Watts and Doddridges, but people cannot send their boys to school to them; and *where* are they to send them? Is not it a hard matter to find as much teaching power in the interest as is wanted for our clerical academies? And was it not still more so when the present generation of men were boys?" Some there were who saw this, and there arose Mill-hill school and the London University, but (to say nothing of comparative quality) much too late. Before any body thought of shutting the stable door the steed was stolen, and the saddle and saddlebags too.

These things are only noticed here as matters of fact, accounting for some circumstances which are at this time worthy of notice. Owing, very principally, to these causes, so many of the richer dissenting families, or those who are now their representatives, have conformed, that it would be easy for any body acquainted with the subject to put down the items of an annual income of one (perhaps two) hundred thousand pounds abstracted from the cause of dissent. Now, the under-current has not replaced this. It is believed that, with the increase of population, and from various causes, there has really been, *during* the period alluded to, an under-current sufficient to keep up the *numbers* of the dissenting interest; but it is stated, without the fear of contradiction, that there are few (if any) instances in that time of any persons of property or education having joined the ranks of orthodox dissent. The dissenters may say that some dissenting ministers have become clergymen, and some clergymen have left the Church. This is true; but it is also true, that those clergymen who have quitted the Church have, for the most part, (the writer is not aware of one single exception,) most scrupulously kept clear of the dissenters. It is asked in real ignorance, but with a sincere belief that only a negative answer can be given, Is there any Independent minister in existence, or any person who has ever attempted to be recognised as such by the Congregational board, or the great body of Independent ministers, who ever was ordained in the Church of England? If secession from the Church has brought the Congregationalists any accession of educated men it will be easy to name them, for they certainly are not many. This is a thing to be observed, and so is another, namely, that the under-current, though it has supplied numbers, has actually been a source of great embarrassment, because those numbers did not bring enough with them to pay for their board and lodging. The upper-current so conveniently floated off to make room for them, used to build chapels and support ministers; the under-current have greatly increased the demand for both without being able to pay for either.

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XVII.

Sicut vult philosophus in pluribus locis, omnis scientia de genere bonorum est. Veruntamen enim operatur aliquando bona aliquando mala, prosit scientia mutatur ad bonum et ad malum finem, ad quem operatur. Concluditur etiam quod effectus laudatur propter finem. Atque vituperatur etiam finis scientiæ aliquando non ordinatus ad bonum vel ad virtutem.—*Albert. Magn.* Lib. Aggregat. l. i.

————————"ut si
Cæcus iter monstrare velit. Tamen adspice, si quid
Et nos, quod cures proprium fecisse, loquamur."
Hor. Epist. i. 17.

Nemesius *de Natura Hominis.*—The first chapter of Nemesius is without a title, and may be regarded as generally introductory. It is full of curious matter, though I would fain that every reader who is interested, if hitherto he has neglected our author, should leave my imperfect notes and betake him to the original. To wet our lips only fonte Caballino, in the fountain-head, is the privilege of studentship, and doubtless this, in its maturity, is the crown of scholarship. But as we prize none the less our copy of a favorite author, if its pages bear careful tokens of another's not unscholarlike reading, and set some value on the marginal comments, the corrections, and illustrations, though ignorant by whose hand or when these were done; so have I thought to commend these collections from Nemesius to others interested in like studies, as abundantly fruitful in aids to reflection, and fulfilled with the spirit of sound wisdom. Happy, with my hazle, to indicate the existence of live and leaping springs, though perchance I might labor in vain to dig them out and form suitable wells, far less sufficient to fit to them curious metal pumps; to which latter indeed the ability not only, but the will would be utterly wanting.

Man may be contemplated, either as he is a corrupt subject of God's dominion,—or as he is the paragon of nature, and its immediate sovereign. As the former truth is a cardinal doctrine of religion, so is the latter the highest theme of philosophy.

"For of all that God made, bothe more and lesse,
Man is most pryncipal, and schal all othre passe;
As ze schal here afterward sone,
That all that he made wes for man a lone."
Hampole.

And so Burton:—He is "the most excellent and most noble creature of the world, the principall and mightie worke of God, and wonder of nature, as Zoroastres calls him, the marvaill of marvaills, as Plato, the abridgment and epitome of the world, as Pliny tearmes him, microcosmus, a little world, a model of the world, soveraigne lord of the earth, and sole commander and governeur of all the creatures

in it: to whose empyre they are all subject in particular, and yeald obedience farre surpassing all the rest, not in body only, but in soule, imaginis imago."—*Anat. Melanch.* p. 1, edit. princ.

Filled with the spirit of these truths, we open the pages of Nemesius. We shall find there no Cartesian automaton, nor wooden machine, such as our modern Prometheus's and Dædalus's have contrived; but a quick image of the living God, the ectype of Omnipotent Divinity: what it would not be unworthy of a Christian to describe, nor of Deity to create. "That man consists of an intelligent soul and a body contrived most skilfully—so skilfully indeed, that it could not harmonize in any other arrangement of parts, has seemed manifest to many, and those good men. But a controversy has existed, whether the *nous* be a parcel of the *psuche*, and as its eye; or, on the contrary, a distinct and separate nature. Plotinus and others will have it that the latter is true, and hence they consider man as made up of three,—body, *psuche*, and *nous*. Apollinarius, the Bishop of Laodicea, has also followed these: for taking this dogma as the foundation of his scheme, he built up the rest to his mind. Some again, while they do not admit this distinction, contend that in the *nous* is vested the hegemonikon, the presidency of the soul. Aristotle supposes that the potential *nous* is created with man; but that the energetic comes from without, and does not pertain to the essence of man's existence, but rather to the progress of his intellectual apprehension. For that very few men, and those only who have given themselves to philosophy, possess the energetic *nous*. But Plato, considering whatever is more worthy of the things pertaining to man, and hence turning us to the divinity, the charge and office of the soul,—says, not that man is the commingled two, soul and body; but that he is SOUL USING THIS BODY: with the intent that we, believing that we are soul, may follow after those things only which profit the soul, the virtues, and piety; and contemn the sensual appetites, as not of man in that in which his manhood dwells, but animal primarily, and only secondarily of man, because he is also animal." So begins the treatise of Nemesius. The passage that I here present in an English dress occupies the first page and a half of the book: and though other paragraphs might be chosen more eloquent and discursive, perhaps this is a sufficient sample of the general tenor of our author's meditations. The question touched upon by Nemesius—utrum anima una simplexque, is further considered by Fell, in his learned note. He cites at large the passage of Plotinus and similar passages of Philo Judæus, Josephus, and Marcus Antoninus; all asserting a threefold conjunction of natures in man. But this opinion has not been confined to the Heathens and Jews. We have very plain words of St. Augustine to this point: "Homo habet tres partes, spiritum, animam, et corpus, itaque homo est imago. S. S. Trinit." (Tractat de symbolo.) Not less plainly is this asserted by St. Irenæus, more than once, and by Tatianus, all cited at large by Fell; but it was given up (being merely a philosophical theory which had acquired a dangerous tendency,) after the appearance of the Apollinarian heresy, and in another place given by Fell is expressly condemned by St. Augustine.

Our author now proceeds to the consideration of man relatively to the rest of the visible universe, and this leads him to that great conclusion, the rerum nexus, the mutual connexion of all things, the chain of existences. This is treated with great clearness at considerable length, and we cannot but admire the exactness of the physical knowledge which is every where displayed. Undoubtedly, in great part, the credit of this belongs to Aristotle, who is repeatedly cited, and whose history of animals is one of the great works of all ages; but it is not to original knowledge only that the palm is given, but rather to knowledge.

In meditating upon the great theme, in pursuing the investigation of the existences and phenomena which make up the forms of nature, questions innumerable arise, each a text for a treatise. The conclusion reached rests upon countless facts. Every fact is rich with proper and independent truths. Every truth is a bundle of verities. Each verity a perfect design of the Almighty. There is enough here, fellow-student, for your mind or mine. That storied fane, with its hundred altars, and chapels, and sky-piercing pinnacles,—the dread sanctuary of high learning,—let us leave it for a season, (while the heavens smile and the flowers bloom,) and join the communion of simple but manly spirits, who find in the myriad forms of being, and organization, and animal life, a reasonable food for the soul's best powers. They hail us, returning absentees; they greet us, fellow-sovereigns, jure divino; they urge us to homage and fealty to that King of kings, to whom we owe service for all of this,—a service that admits of no attorney, a service in person and on the spot. We would do a reasonable service: we must then see and explore our fair domains; acquaint ourselves with the roll of tenantry and the herd of happy vassals that acknowledge our sway. They are ours. If it is not for his happiness that the butterfly is resplendent with beauty, see we not a great reason in this? And while we gather joys and graces in the pursuit, is it nothing that we may also advance the knowledge of the works of God? "I have often wondered," writes the ardent Garden, "I have often wondered how there should be one place abounding with so many marks of the divine wisdom and power, and not one rational eye to contemplate them." Let us reverence order. This is the end of natural science. Let us open our intellects to harmony.

"The tuneful voice was heard from high,
Arise, ye more than dead.
Then cold, and hot, and moist, and dry,
In order to their stations leap,
And music's power obey.
From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man."

May I be allowed one other remark. It is that we, who live in the precincts of learning's cathedral, and are already sons in full adoption, and pressing on to all the high rewards before us, which we shall also gain one day, if we strive manfully,—we have the freedom of nature too.

June, 1839. PHILARCHAEUS.

NOTE.—In the last but one of these articles there are two misprints. The passage printed as a foot-note belongs to the text, and should be inserted where the asterisk occurs. The passage was passed over by the writer in transcribing, and afterwards added. Also at the end of the postscript, for "the maculæ of the master's works," read, "the maculæ of the masters' works." As printed the words have no meaning. I meant to say that students have peculiar facilities in detecting the mistakes of the authors they study: more especially in the case of those great works, systems, grammars, dictionaries, and the like, which they habitually consult, regarding them as it were as masters.

For the Churchman.

Rev. Mr. Editor,—I am one who eagerly longs to see the Prayer-book made so familiar to the minds, and dear to the hearts of Churchmen, that it will enter into their daily thoughts, influence the whole tenor of their lives, and imprint upon them, plainer than any other distinction, the badge of the Church's faithful sons, the sign of the Cross. Every effort, however slight, to draw attention to our blessed liturgy, or to any part of it, takes my heart with it at once. But what good does it do to sympathize, unless you let your sympathy be seen? I wish therefore to make known that one of your readers at least appreciates the simple, yet beautiful version of the TE DEUM, published in your last paper. Your contributor's poetical feelings can nowhere meet more kindling themes than in the services and liturgy of the Church, and his skill in verse can never be better employed than in clothing with the outward form of poetry that divine essence of it which already exists and breathes in every portion of the Prayer-book. I do not, of course, think that the Prayer-book will not commend itself to the understanding, the affections, the piety of every true Christian, unless it has other aids besides its own excellence. GOD forbid that I should so undervalue a book in whose construction and preservation the presence of the HOLY SPIRIT, promised to the Church, is—to the reverential eye—so clearly manifest. But I may say, that he who strives to explain the meaning of the Prayer-book, to enforce its observances, to point out its almost celestial beauties, or in any way to draw us to it, and induce us to throw our hearts open to its influences, is not a needed, but a permitted fellow-worker with GOD. It is a painful truth that most Churchmen do not yet comprehend all the excellence, know all the riches, feel all the virtue of our liturgy; and it may be, that the HOLY SPIRIT will condescend to use some slight instrument, such as, for instance, that simple versification of the TE DEUM, as a key to unlock for this or that individual, the full meaning of that sublime hymn. From this, a man may be led on to regard other portions of the Prayer-book more thoughtfully; so that in time, he will come to feel all its sacredness, to learn its true value, to look upon it, not merely as forms for church services, but as "sound words," prepared for himself to use, by which he may express in sober yet elevated devotion his own prayers and praises. In this light, Reverend Sir, every attempt to illustrate the liturgy, every tribute of love and admiration, is seen to possess a value beyond what it would otherwise seem to have. So that your contributor may be laboring—be it said reverently—with higher assistance, and his productions may lead to greater good than we might at first imagine.

I have noticed one particular in which his version of the TE DEUM will convey a clearer idea of the meaning of the original, than would be obtained from the Prayer-book. In the verse in the Latin, answering to "when thou tookest upon thee to deliver man, thou didst humble thyself to be born of a virgin," the condescension of the SON OF GOD is expressed in a way to give us a most forcible and amazing idea of it. "Tu, adliberandum suscepturus hominum non horruisti virginis uterum." I cannot but regret that by an alteration which must have sprung from, not an elevated feeling, we have lost this emphatic enunciation of sublime truth. It might have had its use, had it been kept. In speaking of such awful mysteries, I know it is best to shun too great freedom, lest we speak lightly of them, not understanding what we say. But on that very account we should prize more carefully whatever plain expressions of them are sanctioned and hallowed by antiquity. We do not know whence their origin was, and why they have been handed down to us. It may be, to enable us, in these days of wilful ignorance and hardness of heart, when for our sins much of the mysteries of the kingdom of GOD which it was given earlier times to know has been partially veiled from our sight—to enable us, with such assistance, humbly to conceive in our hearts those wonders which we dare not lightly express with our lips. What right-minded Christian would be so bold, now-a-days, as to be the first to use such language respecting the Incarnation as that in the TE DEUM? Yet how overpoweringly does it set before us the awful truth! what a glance does it give us into the depths of that humiliation, which the Second Person of the adorable Trinity underwent!

The style and metre which your contributor has chosen associate his version with those exquisite hymns in our collection, by Bishop Ken. The resemblance must have occurred to you, and if it does not strike every reader favorably, I am sure there are some at least who will appreciate it, and feel that language so plain and devoid of pretence tells upon the heart more powerfully even for its simplicity.

J. H. H.

For the Churchman.

MARYLAND CONVENTION.

Mr. Editor,—Will you allow a constant reader of your paper, and a warm advocate of the principles which it uniformly supports, to say a word or two upon the communication of your correspondent W., in the Churchman of the 22d instant, upon the subject of the late Maryland Convention?

By the constitution of the Diocese of Maryland, as quoted by W., the very first business to engage the attention of the members—(after the ordinary forms of organization were completed, such as receiving the credentials of the delegates, &c., the president of the preceding Convention being of course in the chair for that purpose)—was the choice of a president for the then Convention, by joint ballot. This was a constitutional injunction—required no motion at all, and it was the duty of the presiding officer to inform the house that the choice of a president was the first matter in order, and took precedence of every thing else; and instantly to direct the election to proceed. Instead of this immediate compliance with a plain command of the constitution, it seems to have been thought necessary by all that a vote should be taken to decide whether an election should be gone into; that is, whether the constitution of the diocese should be obeyed or not. This motion being allowed, of course all the consequences of any ordinary question followed; amongst the rest, this, that five members calling for it, the two orders should vote separately, and a majority of each be necessary for a decision. Here was the difficulty, and here the original mistake. Supposing the motion to go into an election of president proper, Dr. Johns was right in ordering that the question should be decided by the separate vote of the two orders, five members having called for this, and the appeal was therefore without foundation. Being a "question" the appeal itself, on the call of the requisite number, was properly put to a separate vote. It should have failed, and would have failed, if parliamentary rules had been observed. And this brings me to the extraordinary part of W.'s communication. He lays it down that the question on an appeal from the decision of a presiding officer should be put in such a way, as that unless *a majority are for sustaining him his decision must be reversed*. This is contrary to common sense, all analogy, and uniform parliamentary law and usage. A majority of all the different portions of any body—(where there are portions, as in the case of an ecclesiastical body voting by orders)—or of the body, (where there is no division into orders,) is always necessary to reverse the decision of a chairman; otherwise, exactly one half of an assembly could overturn the decision of a presiding officer supported by the other half of the house; and this would be the inevitable result if the parliamentary mode of putting the question on appeal were, as W. supposes, "Shall the decision of the chair stand?" The proper form is, "Shall the appeal be sustained?" And with this form, the question, as Dr. Johns wished to put it, substantially agreed, viz. "Shall the decision of the chair be reversed?" In proof of this it is not deemed essential now to refer to precedents; suffice it to say, that there is abundance of authority upon the point, English and American. Dr. Johns' decision was therefore *not reversed*; and consequently the subsequent proceedings are chargeable with disorder. The whole of this disorder, and indeed of the waste of time, &c., would have been obviated by starting right in the first instance.

It is to be regretted that more acquaintance with rules of order is not to be found among our clergy, especially those called upon to preside in the assemblies of the Church. It is of very easy attainment, and of immense importance, particularly while the unfortunate divisions in some portions of our Church prevail, or indeed, any differences which divide parties into nearly equal numbers. The salvation of our Church institutions here may depend, in a critical emergency, upon adherence to rules of order, which, when properly understood, are not only calculated to expedite business, but subserve in an eminent degree the interests of justice. In the present case a proper end was arrived at by improper means, an end too which might have been much more easily and speedily attained by such as were perfectly proper.

A FRIEND TO ORDER.

Philadelphia, June 24, 1839.

For the Churchman.

SHALL THE OXFORD TRACTS BE REPUBLISHED?

I am one of those, Mr. Editor, who have had the temerity to endanger their soundness in the faith by reading the "Oxford Tracts," although they have been placed, for the protection of the faithful, in the Protestant "Index Expurgatorius." Having read them, I would not be unwilling to go further, and risk my reputation for orthodoxy, by openly advocating their republication, were my name worth any thing as an authority. Since it is not, permit me anonymously to state, with due brevity, two or three reasons in favor of presenting them to the American public.

1. *It is due to our character to republish them.*—Unread and unknown save by report, they have been tried and condemned; and perhaps they owe it to the impotence, rather than the clemency, of their self-constituted judges, that they have not been punished. Is this just? Is this honorable? Is it creditable to the character of our Church and country? Are we content to echo the hue-and-cry which envy and party spirit may raise at a distance against men, who lives are above reproach, whose reputation for piety and learning is eminently high, and whose standing in their Church is unshaken? I trust not. Since then we have unfairly prejudged the case, let us even now, though late, give them a hearing, and then affirm or reverse our premature decision, as truth and justice shall require.

2. *Whatever errors they may hold, their spirit is an eminently Christian spirit.*—They fulfil the apostle's precept, "Love as brethren, be pitiful, be courteous; not rendering railing for railing, but contrariwise blessing"; and that too, in spite of attacks uncourteous and unchristian enough to provoke even the meekness of Moses, and to disturb even the patience of Job. Is it unreasonable to hope that such an illustration of the spirit of our holy faith might go far to atone for some speculative errors, and to shame the spirit of unholy denunciation, unhappily characteristic of our day and generation?

3. *Their writings furnish the best antidote to Popery and schism.*—Their professed object in publishing the tracts, is "to contribute something towards the practical revival of doctrines, which, although held by the great divines of our Church, at present have become obsolete with the majority of her members," viz. "The Apostolic Succession, the Holy Catholic Church," &c.; declaring it their belief, "that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery, for which the ever-multiplying divisions of the religious world are too clearly preparing the way."

Now, not denying that they may have said some things which had better have been unsaid, and have left unsaid what might have been said; or that they may have pushed some doctrines too far, and others not far enough; I venture not to affirm that the tendency of their writings on the whole is to secure the object at which they aim. They ably and successfully vindicate both the authority and doctrines of the British Church, (and consequently of the American Church,) against the opposite assaults of Popery and Dissent, by showing her conformity in both particulars to the Primitive Church; and by proving that both her adversaries, so far as they differ from her in essentials, have departed from the doctrine and discipline of the Church of the apostles.

The charge of Popery brought against them is childish in the extreme. They cannot be Papists in disguise, unless they be at once fools and liars; fools, because they most effectually pull down, what (by the hypothesis) they seek to build up; liars, because they repeatedly and unequivocally declare themselves equally opposed to Popery on the one hand, and to dissent on the other. That they are fools, no one who has read three pages of their productions will be weak enough to pretend. Were they liars, the father of lies had never before such apparently truth-loving allies.

Once more, let the Tracts be republished. They certainly most ably advocate truths, whose influence is as much needed in this country as in Great Britain; truths which must become practically operative throughout the Christian world, ere we can hope for the restoration to the Church of that long-lost unity which was the crowning glory of primitive Christianity. As regards the errors they may advance, is it presumption to trust that there is in the American Church enough of moral courage, and of controversial skill, to expose and refute them? If any fear to circulate the poison, (so called,) without the antidote, let a competent editor or editors be chosen not to modify or expunge, but to point out wherein and how far they have departed from the common scriptural standards of the Anglican and American Churches.

DIO.

On Thursday last the Rev. John James Blunt, B. D., of St. John's College, was unanimously elected Lady Margaret's Professor of Divinity, in the University of Cambridge, in the room of the late Right Rev. Herbert Marsh, Bishop of Peterborough.—*Oxford Paper.*

A sound head, a simple heart, and a spirit dependant on CHRIST, will suffice to conduct us in every variety of circumstances.—*Cecil.*

THE CHURCHMAN.

SATURDAY, JUNE 29, 1839.

OXFORD THEOLOGY.—It is with sincere pleasure that we lay before our readers the prospectus of Mr. SAMUEL COLMAN for the republication of the Oxford Tracts and the kindred literature which has lately sprung up in the Church of England. We earnestly commend this enterprise to the patronage of our readers; and hope that such as can afford it will lose no time in sending in their subscriptions. The works with which they will be furnished will be not only of present interest, but of permanent value, and if preserved and bound will probably bring at any time the purchase price. Whoever subscribes for them will do a good thing for himself and his family, his Church and his country.

Whoever has kept his eye on the general course of events for the last few years in the Church of England, and especially on its periodical and occasional literature, has probably seen reason to think that the present age is destined to become memorable as the commencement of a new and brighter era in her history. New combinations of principles are forming, and a renovated spirit of life and energy has been awakened and is rapidly diffusing itself among all her members. The unhappy extravagances and downward tendencies of dissenting Protestantism, the proportionate increase and confidence of the Romanists, the combinations and systematized operations of infidels, and the truculent assaults of these three classes on the Establishment, have led the friends of the Church in that country deliberately to survey their ground, to fall back on first principles, and entrench themselves in their strongest fortresses. Nostrums and all the half-way measures of spiritual empiricism seem by common consent to have been discarded, and there is a confessed need and general requisition of such remedies as promise to strike at the heart of disease, and to counteract and eradicate its remote causes.

In this new movement the divines at Oxford have been chiefly conspicuous, and have assumed the most definite and imposing attitude. They have formed their theory of the wants of the public mind and the best means of meeting them, and they are prosecuting their measures with a quiet energy that argues a profound confidence in the strength of their cause and the fulness of their resources. Every thing that they put forth, whether right or wrong, is part of a system deeply founded and thoroughly matured. The practical Antinomianism, the lawless independence, the familiar and often contemptuous freedom with holy things, which have been among the abuses of Protestantism, have found in them the most determined foes. They have not abandoned Protestantism, but they have guarded against its abuses and excesses: they have not depreciated the Reformation, but have aimed to mark out the true course of its healing waters, and to show where and how they have overflowed their banks and been converted into stagnant pools. The meagre piety which feeds without thriving on sentiments and abstractions, and in its ecstacies with the invisible forgets or undervalues its allegiance to the visible Church, they have aimed to supplant by that substantial faith, which, instead of living on its own consciousness, or evaporating in "frames" and "experiences," makes itself seen and felt in *good works*, in prayers and fastings, in almsgiving and self-denial, in conformity to the ordinances of the Church and obedience to the precepts of the Gospel.

It should be observed of the Oxford Tracts and of most of the associated works which Mr. Colman proposes to republish, that they are of a *practical* tendency. They aim to awaken and promote the spirit of piety, to develope truth, and win men to obedience to the truth. Their authors have avoided controversy, and are willing to let their principles be known by their fruits. Herein at least they have conformed to the spirit and wants of the age. The popular taste is for the practical rather than the theoretical; and the people are satisfied with humble, primitive, and evangelical piety, without an attempt to analyze the principles from which it flows. In this respect the Oxford theology meets the wants of the people; and to assail it with controversy seems almost as ungracious as it would be to array a polemical battery against Thomas a Kempis. True, Thomas a Kempis was nurtured in the Church of Rome, a century before Luther, and therefore in its most benighted era; true, also, a critical reader may detect in him principles which a Protestant polemic would not approve. But what then? The Imitation of CHRIST has been translated into all, or most of the modern languages of Europe, and has furnished food for the devotion of Christians of all denominations. The writers of the Oxford Tracts, on the contrary, have been nurtured in the bosom of that Church which is the bulwark of Protestantism, and have earnestly avowed their dissent from the errors of Romanism; and to assail such men, even in their practical and devotional works, with the weapons of controversy, would be especially ungracious in the members of that Church, whose House of Bishops have lifted their warning voice against the sad tendency of popular religious discussions, and not remarkably consistent in those who have most warmly sustained the House of Bishops in their pacific counsel. A controversy, or such an opposition to the contemplated publication as would lead to controversy, might create (to adopt the sentiment of the House of Bishops) an appearance of a difference or division which does not subsist, and represent us to our brethren of other denominations as a distracted and inharmonious Church. Most sincerely, therefore, do we hope that Mr. Colman's project may be peacefully encouraged, that the Oxford theology may be widely circulated, that no controversy may be awakened by it; but that the members of the Church may be left to form an unbiassed opinion of its merits.

In thus commending Mr. Colman's proposal to the encouragement of our readers, we have reflected carefully on our ground and measured our responsibility. We commend the works under consideration *as a whole* and for their *general tendency* to kindle devotion, to form habits of enlightened subordination and evangelical obedience, to excite a spirit of reverential inquiry into the doctrines of revelation, and to revive and foster a love for the Church in her visible forms and primitive worship. At the same time, we avow, with such freedom as is consistent with profound respect, our dissent from some views which have been of late sustained in the Church of England, by such names and journals as are known or may be supposed to have an affinity with the Oxford theology. A dissent from these views, however, is not, at least in our judgment, inconsistent with a practical and general co-operation with their advocates; and we allude to them at present in general terms, not with a view (as a cotemporary has in effect hinted) to cover ignorance, or to escape responsibility, but simply because we think any thing more definite would be premature, or at least not demanded by the occasion.

SAMUEL COLMAN, PUBLISHER,
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ST. PAUL'S COLLEGE.—The recent examination at St. Paul's College, an account of which was given in our paper of the 8th instant, left us even more favorably impressed than we had ever before been with the excellence of this institution and its great value to the Church.

One fact, which we before omitted, deserves particular notice; and that is, that the instructers, with the exception of the professor of mathematics, have all been educated in the institution. This fact is not only creditable to the college as an evidence of the literary attainments which are made and the attachments which are formed in it, but also highly beneficial to it, from its tendency to promote harmony and efficiency in the administration of its internal concerns, and to impart to it greater unity of character.

In answer to inquiries which have been made of us, it is also proper to state that there is a preparatory department connected with the institution distinct from the collegiate department, in each of which respectively the same studies are pursued which are usual in preparatory schools and colleges.

A characteristic of the mode of discipline adopted in St. Paul's College, is, that moral improvement is made to go hand in hand with intellectual attainment. No other stimulants of learning are sought than are furnished by motives of duty and such rewards and punishments as may seem to be naturally and equitably consequent on the performance or neglect of duty: and thus every task that is mastered strengthens the moral principle. This feature is distinct from its religious character, for the outward apparatus of religion might be sustained in connexion with a mode of discipline appealing exclusively to fear and emulation, and grounded on a system of arbitrary rewards and punishments.

The only objection which we have ever heard made to such a system, is that it is unfavorable to high and accurate scholarship, and it gave us therefore much pleasure to observe that the recent examination was such as to impress the minds of the visiters with the belief that the drilling of the boys in the preparatory department had been of the most thorough description, and that the attainments in scholarship evinced by the young gentlemen of the higher classes were of the most satisfactory kind.

There is a *principle* involved in these remarks. St. Paul's College, including the Institute at Flushing out of which it has grown, has now been in steady operation for twelve years; and knowing, as we well do, the fidelity and uniformity with which *moral principle* has been adopted and carried out as the basis of discipline, we regard it as no less important than gratifying, to point to a result which despite of the embarrassments and drawbacks incidental to an infant institution, seems to furnish a practical proof that *intellectual* education may, without detriment to its growth and expansion, be made subservient to *moral* education.

To these remarks we are happy in being able to append the following testimonial:—

"*New York, June* 13, 1839.

"The undersigned having just attended an examination of the students of St. Paul's College, and of the pupils in the preparatory school attached thereto, feel that it is but an act of justice to Dr. Muhlenberg and the gentlemen employed as professors and tutors, to express the gratification with which they witnessed the evidences of sound and accurate scholarship exhibited at this examination. The moral influence of the institution, and its importance as a powerful auxiliary to religion and the Church, were so forcibly impressed upon us, that we do not hesitate to say we know of no institution in the Church connected with the matter of education better entitled to the cordial support of Episcopalians. We hope it will be supported. Dr. Muhlenberg has consecrated the best years of his life to the work of *Christian* education; he has freely expended of his means and bestowed his labors with a generous disinterestedness. He has not sought to make money; his primary object has been to do good. He has done it, unostentatiously, and we hope Episcopalians will uphold his hands. This paper is drawn up and signed without the knowledge or request of Dr. Muhlenberg."

T. H. TAYLOR, B. T. ONDERDONK,
C. S. HENRY, JAMES MILNOR,
WM. BERRIAN, J. M. WAINWRIGHT,
SAM'L. SEABURY, MANTON EASTBURN,
BENJ. I. HAIGHT.

ST. THOMAS' CHURCH, RAVENSWOOD, L. I.—On the afternoon of Tuesday, 18th instant, the corner-stone of this church was laid by the Right Rev. Bishop Benjamin T. Onderdonk, according to the form set forth for such occasions. The village in which this enterprise has been begun is delightfully situated on the East River, about one mile south of Astoria, (formerly Hallet's Cove,) and five miles from the City Hall. Its location is distinguished by a well-known range of elegant country-seats bordering on the river, overlooking the middle portion of Blackwell's Island, and having an extensive river prospect, terminated on the one hand by the City of New York, and on the other by Hurl Gate and the villages of Harlem and Astoria. At the beginning of the present year the parish of St. Thomas was organized, and since that time divine service has been regularly held in the hall of the late Gibbs' mansion, which has been conveniently fitted up for the purpose. The usual attendance, at both the Sunday and the Thursday evening services, has been such as to indicate a continuance and increase of prosperity in the parish, and greatly to encourage the vestry in carrying forward the erection of their church.

The building will be of stone, in the Gothic style, 54 feet by 36, and will occupy one of the most commanding positions in the village. The lot on which the church is to be built was generously presented to the parish by Bernard Rhinelander, Esq., of New York.

At the laying of the corner-stone there were present, the Rt. Rev. Bishop Onderdonk, the Rt. Rev. Bishop Doane of New Jersey, the Rev. J. W. Brown of Astoria, the Rev. Wm. Staunton, rector of the parish, and a considerable number of the laity. The attendance would have been much greater had not the weather been uncertain and showery, and led many to suppose that the service would be postponed. Towards evening the rain ceased for a short time, and afforded a favorable interval, during which the bishop and the assembled company, including a number of the zealous ladies of the parish, moved from the Gibbs' mansion to the site of the church, where the stone was laid, with the usual ceremonies. After this it was judged advisable to return to the mansion, where the latter portion of the service was performed.

S.

SAINTS' DAYS.—By way of reparation to feelings very unintentionally wounded, we insert the following strictures of the Christian Advocate and Journal on one of those plain truths which persons of weak digestion call a "sarcasm."

Had the circumstance to which we alluded been one of which we disapproved, it had been discourteous to notice it. But the contrary was the fact. The observance of the anniversary commemorative of Methodism and its founder seemed to us eminently proper on the part of the Methodists, and the arguments with which the committee explained and enforced it to be founded in reason and Scripture. We have often had occasion to use the same arguments in vindication of the observance of CHRISTMAS and of stated days in commemoration of the holy apostles, which are by many inconsiderately branded as relics of Popery. It seemed therefore but natural to lay the argument of the committee before our readers, and remind them that if it justified the Methodists in commemorating, by the observance of a particular day, the origin and founder of their sect, it would much more justify the Church Universal in commemorating in a similar manner its divine Founder and his inspired apostles.

Now where is the "sarcasm" in this? Where is the proof that we undervalue and anathematize the Methodists? What have we said to afford just cause of provocation? We have commended their conduct in the pious commemoration of Wesley and the arguments by which they support it, and have proposed the same to our readers as worthy of their adoption and imitation. Strange indeed that this should be considered as a disparagement, a provocation, an anathema!

Are they "provoked" because we have praised their argument and used it? If so, the deed is done, and we can only hope to appease them by tendering them, as we sincerely do, our cordial thanks for the use of it.

Are they "provoked" because we have represented the Founder of Christianity and the holy apostles as equally worthy of commemoration with John Wesley? If so, we beg to say that we were writing for our own readers and did not intend to dictate their preferences to the Methodists.

Are they "provoked" because we alluded to the Methodists as a sect of *yesterday*? If so, we beg to say that our readers could not have understood us literally, the very fact of a Centennial Anniversary proving them to be a hundred years old.

Are they "provoked" because we have alluded to Methodists as a "sect"? If so, we must plead ignorance as our apology, for we really supposed that they allowed themselves to be considered as a "sect."

Are they "provoked" because we have trumpeted the praises of the Protestant Episcopal Church and sought to place it in invidious contrast with the Methodist Church? If so, we beg to say that we have been guilty of no such arrogance. The Greek Church, the Church of Rome, and the Church of England, to name no others, will all agree with us that the argument of the Methodists for the observance of their late anniversary may be applied to the observance of stated days, for the commemoration of CHRIST and his apostles. Nay, the Methodists themselves, for aught we can see, will agree with us in the same application of the argument, provided they think "the holy apostles equally worthy of commemoration with John Wesley; the founder of the perpetual and universal Church, with the founder of a sect of yesterday."

This, as it seems to us, is the plain truth, and we are greatly at a loss to see why it should be considered as "an ungenerous piece of sarcasm," or construed into an "anathema." But since, from whatever cause, offence has been taken, it is proper to say that none was intended. We entertain a sincere respect for the many excellences of Wesley, and have often deeply regretted that in the infirmity of age he seceded from a Church which imposed no sinful terms of communion, and thus involved himself in schism. We have an equally sincere respect for the piety, the self-denial and exemplary labors of his numerous followers, and would not willingly say or do aught to widen the separation which unhappily exists between us. And as we have read the annexed panegyric with pleasure, and transfer it to our columns to give it the benefit of a wider circulation, we hope to be acquitted of the charge of "touching the LORD's anointed and doing harm to his prophets."

"In commenting on the report of the New York Annual Conference on the Centennial Anniversary of Methodism, the Churchman says, 'The argument (of the committee) is good, and will be duly applied by those who think the holy apostles equally worthy of commemoration with John Wesley; the founder [Peter?] of the perpetual and universal Church, with the founder of a sect of yesterday.'

"In reply to this ungenerous piece of sarcasm, we shall not quote the words of Mr. Johnson, in his disclaimer of June 1, to the charge of schism preferred by members of the Romish against the Protestant Episcopal Church; let the Churchman account us 'a sect of yesterday' if he please. Time was when the infant Christian Church was 'a sect every where spoken against,' and we are content it should be so with us now. But one thing ought not to be forgotten, viz. If studiously to undervalue, lightly to esteem, needlessly to provoke, and wantonly to anathematize 'a sect of yesterday,' be the mark of *a true Churchman*, then the editor and his brethren are welcome to belong to the Church universal, and we will have the honor of belonging to the sect.

"Furthermore, this conduct of the Churchman puts us in mind of old times, when a man said to his friend, 'Come, now, therefore, I pray thee, curse me this people;' and he, after many fruitless attempts, replied, 'How shall I curse whom GOD hath not cursed, or how shall I defy whom the LORD hath not defied? lo, the people shall dwell alone, and shall not be reckon

ed among the nations—let me die the death of the righteous, and let my last end be like his!'

"These words were doubtless applicable to Israel. Perhaps it will be found, on a careful examination, that they are not less to the 'sect of yesterday.' Let us try the question:

"Proposition 1. Though many have joined to curse, GOD has greatly blessed them.

"Thousands have been happily converted from sin to holiness, tens of thousands have been thoroughly reformed, hundreds of thousands have been greatly elevated in their mental and moral character, and millions through their instrumentality, have been signally benefited in their circumstances: this no man who can read and understand, and is competent to judge, and honest enough to confess, will deny. The testimony of impartial history confirms it.

"Proposition 2. The people are 'alone'—they are 'not reckoned among the nations' or churches of the earth. In doctrine, discipline, and modes of worship, they differ from all others. Though in many things they agree with Episcopalians, yet in some things they differ, and that very materially. In doctrine, the Episcopalians are, some Calvinists, some Arminians, and some Pelagians, but the Methodists are one all the world over. In discipline and modes of worship also we differ materially, and which is nearer the apostolical usage the public can easily judge.

"Proposition 3. Though 'a sect of yesterday,' the people are numerous, and this, taking circumstances into the account, is another proof that GOD has blessed them. In ancient times, to 'multiply' was to bless. See the case of Abraham, Gen. xxii. 16-18, and also the case of Jabez, 1 Chron. iv. 10, and note particularly how GOD has blessed the people in this respect in all the four quarters of the globe, more especially in this country.—Mark the contrast between Episcopalians and Methodists in this respect. From the time of the organization of the two Churches, (the Methodists a little first, it is true, but still only a little,) the chances were greatly in favor of Episcopalians. They had learning, they had wealth, they had forms and modes of worship strikingly adapted to the tastes of the rich, and the unregenerate; while the Methodists, without pretensions to much learning, and with little wealth, and with forms and modes of worship not at all calculated to please the eye, or the ear, or the mental taste of the rich, and hardly that of the poor, and yet, notwithstanding this great difference, the Methodists have outnumbered the Episcopalians more than five to one.

"Proposition 4. The people have been singularly happy in their latter end. Witness the thousands of happy deaths that occur every year among us. Our weekly paper, for nearly thirteen years, bears its ample testimony to the fact. Our list of biographies, from the time of the vicar of Madeley to that of the late president of the Wesleyan University, confirms the testimony that GOD delights to honor 'the sect;' and the Wesleyan Arminian Magazine, for upwards of sixty years, swells the tide of witnesses. If Balaam could have lived to witness the happy deaths of many of our people, he would have repeated again and again, 'Let me die the death of the righteous, and let my last end be like THEIRS!' The dying words of Wesley were, 'GOD is with us!'—of Fletcher, 'GOD is love!'—of Grimshaw, 'I am as happy, and as sure of heaven, as if I were there,'—of Longden, 'There is nothing in the world a thousandth part so desirable as death,'—of M'Kendree, 'All is well,'—and of Fisk, 'So far from my body pressing my soul down to the dust, I feel almost as if the soul had power to raise the body upward and bear it away—yes, glorious hope!'

"Now what is the just inference from all this? Will the *thinking*, the *judicious*, the *merciful*, the *pious*, 'curse those whom GOD has blessed?' Let the editor of the Churchman pause before he cast another javelin, before he hurl another dart, lest GOD should say unto him in his displeasure, 'Touch not mine anointed, and do my prophets no harm: he that toucheth them toucheth the apple of mine eye.' We utter no malediction, but we really hope the time will come when he shall say, in reference to the sect which he now so much affects to despise, 'How shall I curse whom GOD hath not cursed? or how shall I defy whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and number the fourth part of Israel! Let me die the death of the righteous, and let my last end be like his!'"

SOUND PRINCIPLE.—The following extract will find favor with our readers. It is from the editorial columns of the Church, the ablest of our exchange papers, and that to which in furnishing selected matter for our paper we have been under greater obligation than to any other. The Plague of Eyam and most of the short extracts from our standard divines which have so often appeared on our last page have been borrowed from this valuable repository of good reading.

"Our own Church demands ALL that we can spare from our worldly substance; and even if a pious munificence, such as it would be contrary to experience to hope for, were really exercised, there would after all be waste places in Canada destitute of the regular ministrations of our communion. We are, therefore, called upon to be just before we are generous; and ere we go abroad, as it were, and unite with separatists on any common ground, it becomes us to take heed that the wants of our own family *at home* be adequately supplied. Some most estimable and conscientious Churchmen, we are aware, are members of religious societies which have no connexion whatever with the Established Church; and with such we would not venture to expostulate for a moment, if, in our own societies, they could not attain the same objects for which they unite with parties who are, in general, hostile to our Episcopacy and our Ritual, and who never contribute a farthing where our Church is solely interested. 'Come out from among them,' we honestly and fearlessly say:—'Assist not in giving influence to individuals, who use it to the destruction of those sacred institutions which you are pledged to uphold; take not from the children that bread which they crave, in order to bestow it upon strangers; interfere with no man's religious liberty or rights of conscience; but faithfully support your own Church, before you proffer aid to those who are perchance plotting its destruction.'

"These observations may provoke an outcry that we are bigoted, exclusive and intolerant; but such unfounded censure we utterly disregard. From interested parties we may anticipate the accusation; from honest and conscientious Churchmen,—the persons to whom we are addressing ourselves,—we fear nothing from a calm prosecution of inquiry and reflection. A dissenting minister of high standing, Mr. James, thus expresses himself:—'Attend regularly upon the preaching of ministers *of your own denomination.* Suffer not *the truly delightful increase of spiritual religion in the Church of England*, to diminish *your conviction of the importance of your principles.* We may embrace, and ought to embrace, all opportunities to mingle with pious Church people in the operations of benevolence, and the intercourse of society: the more we do this, the better, as it tends to soften the asperity of discordant sentiment, and to maintain the communion of saints *in the parlor* and the *committee-room!*' If this specimen of sectarian exclusiveness, but clumsily covered and ill-concealed by an affectation of liberality, be not enough to prove to the unreflecting Churchman, that in all combinations with dissenters he is merely used as a tool for the subversion of his own principles, any thing that we have space to add would have but little effect. It may probably, however, be of use to tell him that, while Churchmen are, by union with non-church societies, contributing perhaps to the circulation of Mr. James' own tracts, the Congregational Board,—a dissenting body,—states the Rev. R. Meek, 'have excluded certain dissenting ministers from membership, and from the privileges of that body; for the crime, not of immorality of conduct—that could not be alleged: not for holding false doctrine—that could not have been the objection; for Socinians who deny the Godhead of the Saviour, are recognised by these members of the Congregational Board, in the Red Cross Street Union, as brethren! Will the reader believe it, that the great offence of these pious ministers, which subjected them to the excommunicating edict of the Congregational Board, is—THAT IN THEIR CHAPELS THEY USE THE LITURGY OF THE CHURCH OF ENGLAND!'"

THE CHIMES OF ENGLAND.—The effusion on our first page is singularly happy, and will, if we mistake not, be much admired and long remembered. We advert to it, however, not for the sake of praising it—for our poetical department is generally so well sustained as to need no commendation from us—but in order to commend it to the special attention of the vestry and congregation of Trinity Church.—Will they never give us back the CHIME of which they have (we had almost said) so barbarously deprived us?

TO CORRESPONDENTS.—"Philarchæus" has been delayed in consequence of the absence of the only compositor with whom we can trust his very valuable, but (for the printer) difficult communications.—Our correspondent may be assured that much more than usual pains are bestowed on the printing of his articles; but though his handwriting is good, the topics which he handles, and his abbreviated references to rare books, make it almost impossible to print them with entire accuracy.

The peculiarity of the effusion of "J. O. S." has occasioned us some little perplexity. On the whole, we would not advise its insertion, especially as there are two or three verses which are not in good keeping with the rest.

The verses of "H. B." will appear week after next.

The Rev. Edward Y. Higbee, M. A., an alumnus of the General Theological Seminary, was on Tuesday elected Secretary of the Board of Trustees of that institution, in the place of the Rev. H. Anthon, D. D., who declined a re-election.

EPISCOPAL VISITATION.—Bishop Onderdonk's appointments for visitation have been altered by the omission of *Fonda;* and by a change of time for *Marlborough, Walden,* and *Philipstown.*

THE TRUE CHURCH

"May always be known by two undoubted marks—the purity of her doctrine and the apostolical ordination of her ministers. Let us supply this simple test to the existing religious communities.

"The Roman Catholic Church has the second of these marks, but wants the first; that is, her priesthood are apostolically ordained, but her doctrines are corrupted by a base intermixture of crafty inventions. On the other hand, the Protestant denominations have the first of these marks" (generally speaking, at least,) "but they want the second; that is, they have the purity of doctrine for the most part, but their ministers are not apostolically ordained. The Episcopal Church alone possesses *both,* even by those who do not belong to her communion.

"The difference between us and the Protestant sects is not, then, a mere difference of form and church government, as some are fond of asserting; but it involves a much *higher* principle—the principle, namely, of the apostolical succession, which we conscientiously believe to be essential to the office of the priesthood."—*London Episcopal Magazine.*

MASSACHUSETTS CONVENTION.

The Annual Convention of the Episcopal Church in Massachusetts met in St. Paul's Church, Boston, on Wednesday, June 19, and having transacted its business, with an expedition very rarely seen in ecclesiastical legislation, closed its session on the same day.

The Convention assembled at 9 o'clock, and after the customary forms of organizing the body were completed, business was suspended, and the usual religious services were observed.

Morning prayer was read by the Rev. Mr. Lee of Springfield, and the lessons by the Rev. Mr. Pearson of Ashfield. The Rev. Mr. Howe of Roxbury preached the Convention sermon, according to appointment. We forbear to give an analysis of this well-digested and valuable discourse, as we hope to present it in full to the readers of the Witness through our columns, if our brother editor should be willing to put it at our disposal.

The holy communion was administered by the bishop to a large number of clergy and laity, and at the conclusion of the solemn service, the Convention resumed its ordinary business.

The State Board of Missions presented their annual report, from which it appeared, that the work of supplying our young and feeble parishes with the services of the Church, through missionary aid, has never been in a more prosperous state. The receipts of the Board have amounted, during the year, to between three and four thousand dollars; from which proceeds fourteen parishes have received assistance. Nearly every church in the diocese has contributed to the treasury of the Board, and the general interest in this important branch of Christian duty is decidedly upon the increase. The parishes which have been recently established through the aid of the Board, are in a prosperous condition, and several of them will soon assume the station of independent, self-supporting churches.

The parochial reports exhibit a general condition of prosperity throughout the diocese, as the Journal of the Convention will more fully show.

Applications were made from the States of Maine and New Hampshire, respectively, for leave to withdraw from the Eastern Diocese, and the bishop having signified his assent to the same, leave was granted. The Convention next proceeded to the election of the Standing Committee, and the same members having been nominated who constituted the committee of the last year, B. P. Richardson, Esq., declined being considered a candidate, and Robert Farley, Esq., was nominated in his place. The Rev. Wm. Croswell, Rev. Thomas M. Clark, Rev. John L. Watson, and William D. Sohier, Esq., B. Howard, Esq., and R. Farley, Esq., were then elected.

The delegates to the General Convention were nominated and chosen, as follows: Rev. James Morss, D. D., Rev. Titus Strong, Rev. John S. Stone, D. D., Rev. D. L. B. Goodwin, E. A. Newton, Esq., Edward Tuckerman, Esq., Sam'l L. Crocker, Esq., and Edward H. Robbins, Esq.

The State Board of Missions is constituted the same as in the preceding year, with the addition of two members—Rev. Messrs. Croswell, Baury, Edson, and Clark, Rev. Dr. Stone, and Messrs. B. Howard, E. S. Rand, and B. P. Richardson.

The Convention then appointed Rev. Thos. M. Clark to preach the next Convention sermon, and the Rev. John L. Watson to be the second preacher.

No matters of business came before the Convention, out of the ordinary routine, and after the benediction from the bishop, the services were closed, at 6 o'clock in the evening. Grace Church, Boston, was appointed as the place for the next meeting of the Convention.

On Wednesday evening, a public meeting, in reference to state missions, was held in St. Paul's Church. Addresses were made by the Rev. Dr. Morss, Rev. Messrs. Lee, Strong, and Blackaller. We should be glad to give an abstract of these remarks, but the lateness of the hour at which we write, and the fatigues of the day, leave us in such a frame of body and mind, that we fear we should do injustice to these gentlemen, to whom we are indebted for a very profitable and animated meeting.—We feel renewed confidence in the success of our missionary efforts in this diocese, in consequence of the spirit that was manifested on this occasion.

In reviewing all the services connected with the Convention, we would say, that we have been favored with a pleasant, harmonious, and profitable meeting. All seem to have been animated with one heart, and one mind, and to desire to *strive together* for the faith of the Gospel.—*Christian Witness.*

SUMMARY.

The Church in Mississippi.—The Convention was held on the 1st of May, in St. Paul's Church, Woodville. The sermon was preached by the Rev. Dr. Weller. Bishop Polk presided by request, but being anxious to proceed upon his mission to Texas, he departed before the adjournment. The bishop had been invited by the Standing Committee to perform Episcopal duties in Mississippi, and at the period of the meeting of the Convention had completed a visitation of the churches in the southern counties, which he commenced at Vicksburg on the 14th April. So recently as December last there were in this diocese only *three* clergymen actually performing ministerial duty, now there are nine resident and officiating.

New parishes have been organized in Jackson and Raymond, Hinds county, supplied by the Rev. D. S. Lewis, missionary. The Rev. C. A. Foster, from Tennessee, and the Rev. G. R. Pinching, are laboring as missionaries in other parts of the state, the former at Holly Springs and Salem, in Marshall county, and the latter at Preston and Tuscahowa, in Yalobusha county, having formed new parishes with encouraging prospects of success. The church at Natchez is undergoing repairs and considerable enlargement; that at Woodville has been thoroughly repaired, painted, and furnished with a new organ and bell; and that in Jefferson county has also been repaired and painted. A new and spacious church is being erected at Vicksburg.

Subscriptions to a considerable amount have been obtained in Jackson and Raymond for the erection of churches in those places. The church at Columbus has been occupied by the congregation for some months past; and in the last number of the Banner we alluded to the Christian enterprise of Dr. W. N. Mercer, manifested in the erection of St. Mary's Church, Laurel Hill.

Mississippi was organized into a diocese about thirteen years since, and this is said to be the second instance in which a bishop has presided over the deliberations of its Convention.—*Banner of the Cross.*

The Church in Connecticut.—The Convention of this diocese met at Hartford on Tuesday, the 11th instant; morning prayers were read by the Rev. Mr. Hallam, of New London; and the Rev. E. N. Meade, of Sing Sing, N.Y., read the lesson. The sermon by the Rev. A.S. Todd, was from the text, "They watch for souls as those who must give account." The Rev. George Burgess was elected secretary, and D. Russell, Esq., appointed assistant secretary; the gentleman first mentioned subsequently resigning, the Rev. E. E. Beardsley was elected in his stead. From the annual address of Bishop Brownell it appeared that he had, during the year, confirmed three hundred persons, and held fourteen ordinations, four of which were to the order of priests, and ten to that of deacons. The number of candidates for orders is nineteen. The editor of the Chronicle of the Church in his notice of the proceedings of the Convention, observes:

"We have never listened to the reports of the parishes with such unmingled satisfaction as at this time. The evidence they afforded of the increase of the Church, and especially of the growing interest manifest in the subject of a deep and pervading *personal piety* among all her members, was truly gratifying to the Christian's heart. Though there was no topic of unusual interest before the Convention, yet all seemed interested, and we could not but remark the spirit of charity and brotherly love that characterized the business of the Convention, and the intercourse of all its members."

The friends of Bishop Brownell, and they comprise all those who are the friends of the Church, will hear with regret of his indisposition.

"The bishop has been out of health for some time, and has been obliged to relinquish his annual visitations for the present. He is now quite lame, and is obliged to walk with crutches, yet we are glad to find him able to be present, and attend to the duties of his office."—*Ibid.*

The New Bishop of Peterborough.—It is with the sincerest satisfaction we announce the promotion of Dr. Davys, dean of Chester, to the see of Peterborough. This elevation we have reason to know, comes to Dr. Davys from the most honorable source, as a reward for his long and valuable services in the education of our youthful sovereign, and it is therefore a distinction totally unconnected with party politics—something of a novelty in these times, and quite refreshing in this place above all others, after our experience of late, when patronage has been too frequently conferred from the exclusive consideration of election services. We believe that Dr. Davys is not attached to any particular party, his whole powers being directed to the single purpose of doing good in his vocation. He was for many years fellow of Christ College, in this university, and afterwards long a curate in this neighborhood; first in the parish of Littlebury, then of Chesterford, and last of Swaffham, in all of which he was almost idolized by the poor, to whose instruction he gave himself up with a zeal and effect rarely equalled, and never surpassed. Since he has been engaged in a higher sphere of duty, he has not been unmindful of the humbler class, having set on foot, and for nearly twenty years conducted alone, one of the most valuable monthly publications for the religious and otherwise useful instruction of the poor—we allude to the Cottager's Monthly Visiter. With the highest benevolence of disposition he combines a great simplicity and humbleness of character and ardent piety. It is when we see such men promoted to the highest offices in the Church that we augur well for its future prosperity, and its extended efficiency to the great ends for which it is endowed, the promotion of true religion and virtue among all classes of the community.

Cambridge Chronicle, May 10.

In a convocation holden this day to elect a professor of Anglo-Saxon, that office being vacant by the lapse of five years since the last election, the Rev. Henry Bristow Wilson, B. D., and fellow of St. John's College, was unanimously chosen.—*Oxford Paper.*

Colonial New Bishops.—At a meeting of the Society for the Propagation of the Gospel last week, it was announced that the government had agreed to appoint a bishop for Newfoundland and Bermudas, in place of the two archdeacons of those islands. The archdeaconry of Newfoundland is at present vacant; and it is understood that Dr. Spencer, the archdeacon of Bermudas, (brother of the present bishop of Madras,) will be nominated to the new see. The allowance from government will be the same as that granted to the two archdeacons, which amounted together to £700 per annum, and the society have agreed for the present to vote £500 per annum in addition.

St. James' Chronicle, April 30.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county.* Consecration A. M., confirmation P. M.

Friday, July 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county;* 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county,* 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Tuesday, 3, *Schenectady,* institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county,* consecration A. M., confirmation P. M. 6, Walden, *Orange county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county,* ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county,* institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of New York. Fourth Sunday after Trinity, June 23, in the Chapel of the Church of the Nativity, admitted the Rev. Solon W. Manney, Deacon, the minister of the parish, to Priests' Orders. Morning prayer was read by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary, assisted by the Rev. James D. Carder, Secretary of the Domestic Committee of the Board of Missions, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. William R. Whittingham, D. D. "St. Mark's Church in the Bowery" Professor of Ecclesiastical History in the General Theological Seminary.

Kings county. In the afternoon confirmed one in St. John's Church, Fort Hamilton.

CALENDAR.

JUNE.

29. St. Peter.
30. 5th Sunday after Trinity.

JULY.

7. 6th Sunday after Trinity.
14. 7th Sunday after Trinity.
21. 8th Sunday after Trinity.
25. St. James.
28. 9th Sunday after Trinty.

NOTICES.

The Churchman's Almanac for 1840.

Secretaries of Diocesan Conventions will confer an especial favor upon the subscriber, by forwarding their latest journals immediately on receiving this notice, to the address of LOUIS SHERMAN,
June 22, 1839. tf 142 Fulton st.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 12th inst, has received the following contributions, viz.

From a friend to missions, by the Rev C H Halsey, $20; from an Episcopliaan, for the Rev T A Cook, of Lafayette, Alabama, being one-twentieth of the sum which he says will make his church rich, $50; from the Rev D J Burger, late a missionary at Adrian, Michigan, a thank offering to ALMIGHTY GOD, $20; collected in St George's church, Newburgh, N Y, June 9, for domestic missions, per Rev John Brown, rector, $30 75; contribution to the committee for domestic missions, from a class in the male department of Christ church Sunday school, N Y, by William White Bronson, teacher, $10. By the hands of W S Tyler, treasurer, $35, being the moiety of collections in Christ church, Norwich, Conn, for missionary operations, to be applied for domestic and foreign purposes, equally divided between the committees, $17 50. By the hands of W H Hubbard, Esq, receiving agent in Richmond, Va, for domestic missions, viz. by the Rev Z Meade, from St John's church, Spotsylvania, $8 50; by the Rev Mr Hodges, from S H M, $2; by Rev Mr Atkinson, from St Paul's church, Lynchburgh, $57 50; by Rev J H Morrison, Trinity church, Shepherdstown, $32 50; by the Rev. E T Locke, from Sarah Ann Harris, Lynchburg, 50cts; by the Rev Mr McGuire, from Mrs Goode, Mecklenburg, $5; by Rev G W Nelson, from self, $5, and from John Jeffries, Richmond county, $6, one half for each committee, $5 50; by the Rev Mr Castleman, Miss E O Goode, $1, Mrs D Meade, $3, $4; by the Rev T E Locke, Lunenburg parish, Mrs Sarah G Jones, $2 50; by the same, Mrs Ann S Organ, $1, Mrs Martha Gee, $1, Mrs Sarah Phillips, $1, a friend, $5, $8; St Paul's and Brunswick parishes, from Mrs Ann E Grymes, $2, Miss Louisa Grymes, 50cts, Miss Sarah M Grymes, 50cts, Miss Rosalia Grymes, 25cts, in all $3 25, equally divided, $1 62. Miss F M W Stuart, $2; Mrs Henrietta Clarke, annual subscriber, $7 60; by Rev J Grammar, Miss Eliza Bruce, $20, Rev J Grammar, $10, $30; St James' parish, Mecklenburg, from a lady, $25; Mrs Byrd, $1, Miss E Royster, $2, part of Sunday practice of a physician, $20, $23—$215 22. By the hands of William H Hubbard, Esq. agent, &c, received from sundry sources, for the general purposes of the Board of Missions, as acknowledged by the treasurer of the foreign committee, $366 97, of which one half is for that committee, $183 49; collection in St Clement's church, N Y, June 16, 1839, $29 07. By the hands of the Rev. Carlton Chase, rector of Immanuel church, from the Ladies' Circle of Industry of Bellows Falls, Vt, $20; from the Missionary Association of St. Peter's church, Monroe, Conn, per Mr John Clarke, treasurer, $21 35. By the hands of Rev Dr Cutler, from Mr John Edson, of Bridgewater, Mass, for domestic missions, $5. By the hands of the Rev J L Clark, rector, offerings of St John's church, Waterbury, Conn, $86; from the cent bag of a gentleman of Mississippi, for domestic missions, 82cts; contribution of St Peter's church, Morristown, N J, by the hands of the rector, for domestic missions, $18; from a friend to missions, New York, for domestic missions, $10. Total receipts, $737 20.

June 36, 1839. JAMES SWORDS, Treasurer.

We are requested to make the following correction:—In the acknowledgment in the Churchman of the 27th April last, of $200 from St Luke's church, Rochester, it should have been stated that $25 of the amount was contributed by the Young Ladies' Benevolent and Reading Society of that church.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received from anonymous, $1. Received from a friend to missions, $15. Received from St Peter's church, Monroe Conn, per Mr J Clarke, treasurer, $14 65. Received from Trinity church, Brooklyn, Conn, per Rev R Camp, $16 25. Received from Young Ladies Society of Gardiner, Me, for the support of two children at Cape Palmas, $30. Received from the Juvenile Sewing Society of St John's church, Waterbury, Conn, being one half of annual pledge, to be applied to the education of a child at Cape Palmas, to be named Sarah Morgan, $10. Remitted from Columbia, S C, by Rev Peter J Shand, from a friend to foreign missions, $100; from Mrs W J Boone, being the annual appropriation of the Ladies Working Society of Trinity church, Columbia, S C, to be used by her for the purposes of the China mission, $30—$130. Received contribution from St Peter's church, Morristown, N J, by the the hands of the rector, $7. Total receipts, $223 90.

CHARLES J. ALDIS, Treasurer,
June 25, 1839. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.

From Daniel Ravenel, Esq, of Charleston, S C, per Mr James Swords, the amount of a collection in St Michael's church, in that city, paid to Mr Ravenel by the Rev William W Spear, assistant minister of the church, and an alumnus of the Seminary, $200; from the Rev L P Bayard, D D, the amount of a collection in St Clement's church, in the city of New York, of which he is the rector, $10 62; from Rev William Cooper Mead, D D, rector of St Paul's church, Norwalk, Conn, the amount of a collection in that church, $50; from Rev George Burgess, rector, by the hands of S H Huntington, Esq, the amount of a collection in Christ church, Hartford, Conn, $60; from Rev Reuben I Germain, rector of St Peter's church, Morristown, N J, and an alumnus of the Seminary, the amount of a collection in that church, $24; the contribution of St Paul's church, Angelica, Allegany county, in the Diocese of Western New York, $10; from Mr Elijah Guion, senior warden of Christ church, in the city of New York, the amount of a collection in that church on the 23d inst., $30 37; and from the Hon. S Paynter, of the Diocese of Delaware, a donation of $100.

WM. H. HARISON, Treasurer.
New York, June 26, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From St Stephen's church, Middlebury, Vt, by the Rev Jacob W Diller, rector, $2; Mrs Van Wagenen, Poughkeepsie, annual, $6 50; Miss E W Shelton, (a life member,) a donation, $10; a collection in St Ann's church, Brooklyn, Rev B C Cutler, rector, $100—$118 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent.
Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From Miss E W Shelton, to constitute the Rev F Thayer, of Huntington, Conn, a life member, $10; from the Bible, Prayer-book and Tract Society of the Theological Seminary, $10; from annual subscribers, $6; from St James' church, Woonsocket, R I, by the hands of Mr Mortimer, to constitute Mr Henry P Baldwin, of Detroit, a life member, $10—$36.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.
Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.
Where may be had the society's tracts.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donation:—

From the offerings of St James' church, Woonsocket, Rhode Island, $10.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, June 26, 1839.

FOR BISHOP CHASE.

The subscriber acknowledges the receipt of $25. from Miss E W Shelton, of Huntington, Conn, for Bishop Chase, of Illinois.

Further donations are solicited, that they may be forwarded with the above-mentioned sum.

DANIEL DANA, Jr.
Union Depository, 28 Ann-street,
New York, June 24, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From two friends, by the hands of the Right Rev Bishop Delancey, $10; and from St Stephen's church, Perryville, Madison county, from the Rev Dr Rudd, by Rev Jesse Pound, $11, for Missionary Disposable Fund Total, $21.

C. N. S. ROWLAND, Treasurer, 55 Water st.
June 26, 1839.

PRESS DEPOSITORY.
No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 27, from the following persons, viz.

William Marshall & Co, Philadelphia; Marsh, Capen, Lyon & Webb, Boston, Mass, 3; Richard Cox Troy, N Y; William C Little, Albany, N Y; R S Adams, Louisville, Ky; Rev J Swartz, Troy, N Y; Chauncey Moore, Canandaigua, with remit; L Wyman, Boston, Mass; Vail, French & Co, Morristown, New Jersey; Robert Atwell, Hudson, New York, with remitance; George Cleveland, Mobile, Ala; George W Donohue, Philadelphia; Postmaster, Warsaw, N Y; Rev Charles G Ackley, Seneca Falls, N Y; Postmaster, Cleveland, Ohio; Postmaster, Hamilton, Ohio.

UNION DEPOSITORY.
28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 27, from the following persons, viz.

Belknap & Hammersley, Hartford, Conn, 2 letters; Rev E H Cressey, Lockport; George Gurst, Ogdensburgh; Miss C B Watlington, St Croix; Rev P A Proal, Utica.

Packages forwarded by the Episc. S. S. Union, during the week ending June 27.

Belknap & Hammersley, Hartford, Conn, 1 package, sent to steamboat Charter Oak; J W Reed, Lockport, N Y, 1 package, sent to C C Ellis, 109 Broad-street; Captain Proal, ship Harkaway, 1 package, sent to Messrs Wadsworth & Smith; Miss Gibbs, Boston, 1 package, per schooner Massachusetts.

ORGANS.—GEORGE JARDINE, *Organ Builder,* 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—6m.

REMOVAL.—C. BRYAN, DENTIST, (formerly of 115 Chamber-street,) has removed to 310 Broadway, two doors below Masonic Hall.

June 27. 3t.

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York. May 25,3m.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol. 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by LOUIS SHERMAN, 142 Fulton st.
June 22, 1839.

A CARD.—Mrs. EDWARDS, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Rensselaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.
June 1, 1839. 2m.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.
May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.
May 25, 1839. tf. HENRY ERBEN.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.
LOUIS SHERMAN, 142 Fulton street.
May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.
May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; —— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric. History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing, $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance, $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

POETRY.

From the Knickerbocker.

TO MY MOTHER.

BY REV. G. W. BETHUNE, D. D., PHILADELPHIA.

My Mother! Manhood's anxious brow,
And sterner cares have long been mine,
Yet turn I fondly to thee now,
As when upon thy bosom's shrine,
My infant griefs were gently hush'd to rest,
And thy low whisper'd prayer *my* slumbers blest.

I never call that gentle name,
My mother! but I am again
E'en as a child; the very same
That prattled at thy knee; and fain
Would I forget, in momentary joy,
That I *no* more can be thy happy boy.

Thine artless boy, to whom thy smile
Was sunshine, and thy frown sad night;
(Though rare that frown, and brief the while
It veil'd from me thy loving light,)
For well-conn'd task, ambition's highest bliss,
To win from thy approving lips a kiss.

I've lived through foreign lands to roam,
And gazed on many a classic scene,
But oft the thought of that dear home
Which once was ours, would intervene,
And bid me close again my languid eye,
To think of thee and those sweet days gone by.

That pleasant home of fruits and flowers,
When by the Hudson's verdant side,
My sisters wove their jasmine bowers,
And *he* we loved, at eventide
Would hastening come, from distant toil, to bless
Thine and his children's radiant happiness!

Those scenes are fled: the rattling car
O'er flint-paved streets profanes the spot,
Where o'er the sod we sow'd 'the Star
Of Bethlehem' and 'Forget-me-not:'
Oh, wo to Mammon's desolating reign,
We ne'er shall find on earth a home again!

I've pored o'er many a yellow page
Of ancient wisdom, and have won,
Perchance, a scholar's name; yet sage
Or poet ne'er has taught thy son
Lessons so pure, so fraught with holy truth,
As those his mother's faith shed o'er his youth.

If e'er through grace my God shall own
The offerings of my life and love,
Methinks, when bending close before his throne,
Amid the ransom'd hosts above,
Thy name on my rejoicing lips shall be,
And I will bless that grace for heaven and thee.

For thee and heaven; for thou didst tread
The way that leads to that bless'd land,
My often wayward footsteps led,
By thy kind words, and patient hand;
And when I wander'd far, thy faithful call
Restored my soul from sin's deceitful thrall.

I have been bless'd with other ties,
Fond ties and true, yet never deem
That I the less thy fondness prize.
No, Mother! in the warmest dream
Of answer'd passion, through this heart of mine,
One chord will vibrate to no name but thine!

Mother! thy name is widow; well
I know no love of mine can fill
The waste place of thy heart, nor dwell
Within one sacred recess, still
Lean on the faithful bosom of thy son,
My parent! thou art more—my *only* one.

From the Banner of the Cross.

METHODIST EPISCOPACY.

An article has recently appeared in the "Christian Advocate and Journal," a Methodist periodical, published in New York, signed "J. P. Durbin," in which he informs us that "two valuable works have issued from their Book Concern on the Episcopal Controversy; the one, by Dr. Bangs, entitled, 'An Original Church of Christ;' the other, by the late lamented Bishop Emory, entitled, 'The Episcopal Controversy Reviewed.' They are both written in *defence* of our own ministry and government, and in answer to powerful attacks and sweeping denunciations from the Protestant Episcopal ranks. Dr. Bangs' work was published first, and covers the whole ground of the controversy. Dr. Emory's work was left in an imperfect state by his sudden death, and is edited by his son, Prof. Emory, just as it was found in manuscript. It was intended to be, and is, a triumphant reply to the much-lauded book of Dr. Cooke, of Lexington, Ky., and of the industriously circulated tract of Bishop Onderdonk, of Pennsylvania." The work of Mr. Emory I have never seen; but unless much more able and satisfactory than that of Dr. Bangs, whatever it was *intended* to be, I must doubt the flourish, that it is a "*triumphant reply*" to the controversial essays it professes to review. At all events, it is a triumph, which I am not disposed to contest, and whose honors I shall not seek to wrest from the author's brow. Although even these "two valuable works" have been added to former publications on the same side of the question, I am not alarmed for the fate of Episcopacy; I entertain no serious apprehensions that they will be able to shake the principles of the apostolic and primitive Church; principles which in every age have ranked among their advocates some of the greatest lights of science, the brightest ornaments of religion, and the most intrepid champions of divine truth. It raises but a smile to hear such commendation of a work which we can easily believe "*was left in an imperfect state*," as a *triumphant* refutation of principles which have been espoused and defended by such men as the "incomparable Hooker," the eminent and revered Bishops Hall, Andrews, Sanderson, Taylor, Beveridge, Potter, Wake, Wilson, Horne, Horsely; the learned and pious divines Chillingworth, Hammond, Leslie, Jones, and a host of others, no less illustrious for exalted talents, profound erudition, and deep and ardent piety. It reminds us of the King of Israel's message to Ben-hadad, "Let not him that girdeth on his harness, boast himself as he that putteth it off."

Professor Durbin goes on to remark, that "the other Protestant" (Nonepiscopal) "Churches of Europe and America have recently seen, with regret, the rapid and alarming advances of the Church of England, in Europe, and the Protestant Episcopal Church in America, on the moderate views of the founders of these Churches, touching the question of the right of ordination." I am not aware of any *advances* in this respect; the views of the Church of England and the Church in this country, on the subject of the ministerial commission, are precisely the same what they always were; she has ever invariably and distinctly declared, that "It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church,—bishops, priests, and deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by *lawful* authority. And therefore, to the intent, that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had Episcopal Consecration of Ordination."* These have always been the views of every true Episcopal Church, and for more than fifteen hundred years no other views were ever heard of in the Christian world. We desire no *advances* on them, but neither are we for surrendering one jot or tittle; what this writer calls "rapid and alarming advances," are nothing more than a more general return to those sound principles which have always been held by the Church, a firmer and more consistent profession of them, and a more general union of Episcopalians upon the common ground which must for ever draw a broad line of distinction between them and all other bodies of Christians, who have departed from the ancient faith and discipline. Churchmen, in many places, were losing sight of those important truths which the Catholic Church had always solemnly declared; numbers made no distinction as to authority between ministers Episcopally ordained, whom their Church considers as alone "*lawful* ministers," and those who have not received Episcopal ordination; and thus an indifference and laxity of opinion was beginning to prevail, which, if not arrested, would have threatened destruction to the distinctive principles of the Church. To whatever cause it may be ascribed we *rejoice* that a spirit of inquiry has been awakened, which has led to the diffusion of better information and sounder views on the subject; though it is by no means surprising that "other Protestant Churches should see with *regret* their rapid and *alarming* advances."

But from the general and uniform principles of the *Church*, the Professor descends to the particular views and opinions of *individuals*: of the Churches in England and this country, he says, "they no longer hold the sound and liberal views of Stillingfleet in England, nor of Bishop White, in America. These truly great lights in the Church would not for their lives, have said that *diocesan* Episcopacy was of divine right to the exclusion of all others, and absolutely essential to the existence of a true Church, and the acceptable worship of God." Now Dr. Durbin needs not to be informed that Episcopalians profess to derive their distinctive tenets from the only infallible standard—the pure word of God; for all that they are to believe and practise, they look, not to *human*, but *divine* authority; they depend on the long and universally established principles of all true Episcopal Churches, rather than on the sentiments of particular individuals, however learned, pious, and highly esteemed. Were we, then, even to admit, (which we are far, however, from doing,) that Nonepiscopalians might claim the names of Stillingfleet and White, as favoring their views, we are at a loss to see what advantage they could derive from it. But let us examine what support they find in the former, whose "liberal *views*," are so complacently alluded to in every Methodist work on the ministry, though it is always disingenuously concealed that in more mature life he expressly recanted the crude opinions of his youth. Somewhere about the year 1660, when only twenty-four years of age, Stillingfleet published his *Irenicum*, a book written with the vain hope of healing the divisions on the subject of Church order, by a system of mutual concession; in which he expresses himself in rather loose and unguarded terms on the question of the ministry. From this work as the production of a professed Episcopalian, Presbyterian writers have always been fond of drawing their arguments against Episcopacy; they are not as remarkable, however, for informing their readers of the well-known fact, that Stillingfleet in after life, *retracted* all those opinions in his "Irenicum," which militated against *the apostolic institution of bishops*. In the preface to his learned work on the "Unreasonableness of Separation," he apologizes for his earlier publication, and says to dissenters, "Will you not allow one single person who happened to write about these matters when he was *very young*, in twenty years time of the most busy and thoughtful part of his life, to *see reason to alter his judgment?*" In a sermon preached by him at an ordination at St. Paul's, 1684, and which was the result of his most mature judgment and examination, we find him declaring, "I cannot discover any argument of force in the New Testament to prove that *ever* the Christian Churches were under the sole government of *presbyters*... This *succession* was not in mere *presidency of order*, but the *bishops* succeeded the *apostles* in the *government* over those Churches... There is as great reason to believe the apostolical succession to be of *divine institution*, as the canon of Scripture, or the observance of the Lord's day." And again, in his charge on the "duties and rights of the clergy," he asserts that "they who go about to *unbishop* Timothy, and Titus, may as well *unscripture* the *epistles* that were written to them, and make *them* only some *particular and occasional writings*, as make Timothy and Titus to have been only some *particular* and *occasional officers*;" and that "we have no greater assurance that these epistles were written by St. Paul, than that there were bishops to succeed the apostles in the care and government of churches."

So much for the authority of Stillingfleet. Let us now see how justly the revered Bishop White can be considered as aiding the cause of those who look upon Presbyterian and Episcopal ordination as equally scriptural and valid. The mild and amiable spirit of that good man led him to shun giving needless offence to those whose views were different from his; he dealt not in anathemas and denunciations against other communions; he was animated by no uncharitable spirit, or uncandid prejudice against adversaries of any description. We admire, and would humbly imitate, his bright and holy example. But it is no respect to his memory, to attempt to praise his liberality at the expense of truth, or to expose his sincerity to suspicion by representing him as apparently indifferent concerning any thing of essential moment. We might point to his writings; but there is a good old adage, that "actions speak louder than words;" what his *principles* were, his uniform *practice* sufficiently shows. He held from the heart the doctrine of his Church, the divine authority of the Episcopal ministry,—whence necessarily flows a denial of the validity of a Nonepiscopal ministry; for if any man will point out by what method we can maintain that bishops alone have the power of ordination, and at the same time concede this power to presbyters, he will achieve a greater *triumph* than either that of Dr. Bangs or Dr. Emory. In perfect consistency with this essential principle of Episcopacy was the inviolate practice of Bishop White. In the course of his long and useful life, he admitted to the ministry many who had officiated as preachers among the Methodist, Presbyterian, and other denominations: but can a solitary instance be pointed out where it was done in any other way than by ordination at his own hands, or the hands of some other lawful bishop? Is this an acknowledgment of the validity of any other than Episcopal ordination? If the Church, or Bishop White, considered that ordination by presbyters conferred a valid ministerial commission, would it not be absurd, would it not be a solemn mockery, for the bishop to treat such a minister as if he had never received such a commission, as if he were only a layman, a candidate for holy orders, and so proceed again to ordain him? Such, then, were "*the sound and liberal views* of Bishop White;" and they are the views of all sound, liberal, and consistent Churchmen. With the editor's permission, I shall notice in the next number of the Banner the remainder of Professor Durbin's article.

* Preface to the Ordination Service.

From Drake's Evenings in Autumn.

EVENINGS IN AUTUMN.

I love the altar of my sires,
Old as my country's rocks of steel;
And as I join its sacred fires,
The present Deity I feel.
Mine is no solitary choice,
See here the seal of saints impress'd;
The prayer of millions swells my voice,
The mind of ages fills my breast.

Cunningham.

SOCIAL WORSHIP.

There cannot be a spectacle more productive of delight to the heart of a good man than to witness his fellow-creatures assembled in the act of social worship, to see them, from a conscious sense of their mutual wants and infirmities, and of their joint dependence on Him who made them all, confessing their many transgressions, deprecating the just indignation of their God, imploring his assistance, and returning their grateful thanks for the numerous blessings which have been already vouchsafed them.

He who best knows how to appreciate the value of solitary supplication, who has felt how soothing and consolatory it is, how essential to his happiness and well-being, both here and hereafter, that he should, under the privacy of his own roof, frequently seek the presence of that Almighty Being who has promised to relieve the wants, and succor the distress of those who draw near to him through the mediation of his blessed Son, is, at the same time, best prepared, from the knowledge of his own relation to the Deity, to enter with ardor into all those feelings which, when mingling with his brethren in the temple of their mutual Father, should bind us not only to our Creator, but to each other, uniting, with ties never to be separated, the love of God and man.

It would seem scarcely possible, indeed, for any human being, when forming part of a public congregation, to commence the prayer which has been left us for a model by our Saviour, without feeling from its opening words, from the emphatic and endearing expression, "Our Father," all that devotional fervor, that glowing philanthropy, that love, and charity, and humility, which social worship has intended to convey.

It is, in fact, while thus surrounded by those who are, like himself, engaged in the adoration and supplication of the Author of all things, that the Christian, whatever be his station in this life, may imbibe the most delightful, satisfactory, and correct views of the paternal goodness of the Deity, and of the feelings which should regulate his own conduct and that of his fellow-worshippers with regard to each other.

Assembled together as the children of one common parent, and in the act of imploring his forgiveness and protection, of which we all alike stand in need; conscious that in a few years all that now serves to mark the distinctions of rank, and wealth, and power, will be no more; that before Him from whom we issued, and who made us what we are, we shall soon be called, stripped of every thing adventitious, and with no claim save that which faith and piety can prefer; how, on considerations such as these, must all the emotions of pride and envy, of vanity and ambition, sink within us! We look around and behold the young and old, the rich and poor, the strong and weak, alike prostrate before the throne of Him who views his offspring with an equal eye; who formed us from the same dust, who breathed into our nostrils the same breath of life, and who receives us as the children of the same redemption. Is it possible that believing this, and engaged, as we must then be, in mutually praying for the temporal and eternal welfare of each other, we can suffer any emotions but those which spring from love and gratitude, to enter within our breasts?

Can the lowly man who reflects on these things, and who feels that here, at least, in the house of prayer, and in the presence of Him who descended to preach the Gospel to the poor, he is on a level with the rich and the lordly of the earth, can he any longer repine at distinctions thus transient in their nature, and which, while necessary here for the very trial of his faith and love, are to vanish with the world which gave them birth? Or can he, the associate in his petitions, the man of wealth and title, who is kneeling at the same altar, and preferring the same form of supplication, and who must, therefore, be conscious of the same truths, any longer look down with fastidiousness and pride upon one who, though bowed to the very earth by want, may shortly be his companion before the judgment-seat of God, and with claims to mercy far transcending those, perhaps, which he shall ever offer?

No; it is here, if any where, that that humility of spirit to which the kingdom of heaven has been promised, is to be found and cherished; it is amid the assembly of persons of all ranks and conditions, prostrate before the throne of grace, with one common sense of their mutual wants and infirmities, and kneeling together as "fellow-servants of the Lord," that it is felt in all its purity and power; and it is of the blessed effects of prayer thus meekly, and with the united fervor of thousands, presented through Him who has promised to be "where two or three are gathered together," that we may say, in the beautiful enthusiasm of the poet, and in the heartfelt conviction of every humble partaker of social worship:—

Oh prayer! thou mine of things unknown,
Who can be poor possessing thee?
Thou wert a fount of joy alone,
Better than worlds of gold could be:
Were I bereft of all beside,
That bears the form or name of bliss,
I yet were rich, what will betide,
If God in mercy leave me this!

Edmeston.

Such, indeed, are the unspeakable comforts which have been felt to flow from rightly participating in the spirit of public worship, that in the best and purest ages of Christianity, he who would not rather lose life itself than relinquish the blessings of this communion, was held to have forfeited the very name of a disciple. "Even in the sharpest persecutions," says Archbishop Potter, "whoever did not chuse to endure the most cruel death rather than preserve his life by absenting himself (from public worship,) was thought unworthy to be called a Christian."

Nor even in the present times, stained as they are with a wide-spreading deluge of skepticism and impiety, are there wanting thousands, nay, I would fain hope millions, who having habitually enjoyed the hallowed sympathies and consolations which attend on public prayer, would consider the deprivation of its rites as the greatest misfortune which could occur to them on this side the grave; who, in allusion to that resigned tone and temper of mind, and that sweet influence of devotional gratitude and unswerving faith, which they have so often experienced in the temple of their Saviour, may truly and from heart-felt conviction say,—

There is a calm the poor in spirit know,
That softens sorrow, and that sweetens wo;
There is a peace that dwells within the breast,
When all without is stormy and distress'd;
There is a light that gilds the darkest hour,
When dangers thicken, and when troubles low'r;
That calm to faith, and hope, and love is given;
That peace remains, when all beside is riven;
That light shines down to man direct from heaven.

Edmeston.

To him who has in early life been taught to value and to feel the innumerable blessings which take their source from social worship, but whom vice and guilt have long separated from the communion of the good; to him who has thus deviated from the path of peace, and who having experienced the futility of all worldly enjoyments, has been led by sorrow and contrition to reseek the altar of his sires, how delightful must be the return to the bosom of his Church! It is a transit, in fact, from all that can perturb and agonize the soul, to associations breathing but of joy and love; it is a reaccess to the Lord of life, more refreshing to the burdened mind than "fountains to the thirsty in a parched land."

Of the return of such a wanderer from the congregation of the faithful, and of the feelings which may be supposed to have glowed within his bosom on re-entering the church of his fathers, we have an admirable picture in the following lovely and pathetic lines:—

People of the living God!
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found:
Now to you my spirit turns,
Turns—a fugitive unblest,
Brethren, where your altar burns,
Oh, receive me to your rest.

Lonely I no longer roam,
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power;
Welcome poverty and cross,
Shame, reproach, affliction's hour!
—"Follow me!"—I know thy voice,
Jesus, Lord, thy steps I see;
Now I take thy yoke by choice,
Light thy burden now to me.

Montgomery.

From the Colonial Churchman.

REVIVALS.

Whilst on a recent visit to a distant part of my mission, I chanced to meet, at the house of a respectable member of my congregation, an acquaintance belonging to one of our dissenting denominations, who, as it appeared, had been attending of late several revival meetings, as they are called. After a few introductory remarks on the state of the weather and the roads, he asked me:

"Parson, why dont you have revivals in your Church? They are great helps for increasing your congregation, and I think you ought to try and get up one."

"I am certainly obliged to you," I replied, "for the suggestion; but I have some doubts on the subject."

"Now Parson, that is what I call unreasonable. Why should you have doubts about what is so well known? I am a plain-spoken man, and I hope you will excuse me. But I do think the Church of England would get on much better if you were to have a few revivals now and then. You are all too formal and lifeless; you are all dark and cold; keeping to your reading prayers and sermons, and thus preventing the warm feelings of the heart from being poured forth. Oh! how can you expect the grace of God to be upon you, or his Spirit to be with you? I feel for you—from my heart I feel for you. Would that I had the power to convert you!"

"Your candor, at least, Mr. H., deserves, in my opinion, greater commendation than your sentiments. However, I thank you for your sympathy, and wish your ability were equal to your will, to benefit me."

"As I said before, Sir, I am a plain-spoken man, and mean no offence."

"Be assured, Mr. H., that I mean to take no offence. But I should like to hear you explain to me the scriptural grounds and other arguments, which induce you to believe that I ought to have a revival in my congregation."

"Why, I don't know that I remember any at present; but there is no doubt of it."

"I tell you that I have a doubt on the subject: and you cannot expect me to agree with you till you remove it. Tell me, therefore, if you can bring forward an instance from Scripture where a congregational revival took place."

"Yes, I can. There is the revival that took place at Jerusalem in the days of King Josiah, and which, no doubt, is worthy of imitation. There is also the revival that took place after the return of the Jews from captivity. And there is also—"

"Stop, my good friend," I interrupted, "these instances, allow me to say, are not at all to the point."

"Why so?"

"Because, simply they are national, not congregational *revivals*, if you like the term. They represent a whole nation turning from idolatry to serve the living God,—a whole people that had been led astray returning to their allegiance. They cannot, therefore, be admitted as precedents in the present instance. Properly so called they are no revivals."

"No revivals! Pray what do you call them, then?"

"Their proper name is *reformation*. The worship of the true God, after having for a time been abolished in the nation, was *reformed*,—formed anew, and hence the proper designation for this renewal. The instances you have adduced afford very just precedents for the reformation which took place in England in the sixteenth century, but none for your individual revivals."

"Well, there were revivals in the apostles' times at any rate."

"Can you specify any?"

"I don't remember any at present. But if our preacher was here he could tell you."

"Perhaps he could. But to the best of my recollection the word *revival* does not occur once in the whole of the New Testament; and if any instances are adduced to support your assertion, I must still retain my doubts of their complete resemblance in every part to what you call revivals. For it appears to me that the term can scarcely be applied to a congregation that has been formed for the first time in a Jewish or heathen country. And we read of none other in the New Testament."

"Well, parson, I don't pretend to argue with you; but I know that I am right, and you are wrong. Revivals ought to be in every church, else it cannot flourish—that's all."

"Come, come, Mr. H., you are becoming dogmatical. The whole matter is this. You make an assertion: I call upon you to support it by Scripture; and instead of complying with so reasonable a request, you adhere to your own position, and tell me that *I am wrong* for differing with you. At this rate we can never arrive at any satisfactory result, and I think therefore we had better let the matter rest as it is."

"I beg your pardon, Sir. As I said before, I mean no offence. But would you favor me with your opinion on this subject, and tell me how religion can be kept alive without revivals."

"Ah! Mr. H., you think you have now got a poser for the parson. However, I will do what I can to satisfy you; though I must confess that after what has fallen from you I do not think you could complain of me if I refused to say any thing more on the subject."

"I am very sorry, Sir, if I offended you; I did not mean it I assure you."

"Well, I take you at your word. But to return, you ask my opinion of revivals, and further, how religion can prosper without them. I answer:

"1. My deliberate opinion is, that generally speaking, revivals are rather an injury to the permanent and steady growth of true Christian principle. The feelings—"

—"How's that?"

"Pray, don't interrupt me, Mr. H. You asked my opinion and you shall have it. The feelings, I was going to say, which revivals call forth are too violent and attended with too much excitement to continue long. The consequence generally is, that a reaction takes place, and the public mind is apt to go to the opposite extreme, and neglect religion altogether. The process I admit is gradual, but experience confirms the fact, I therefore say that revivals, such as you advocate, are unfavorable to true religious feeling.

"2. The means of grace which may be found in the ministrations of our Church I conceive to be quite sufficient to keep religion alive in the breast of every rational Christian. Her services, which you call cold and formal, are, if rightly apprehended, quite adequate to the revival of devotional feeling in the heart every time they are read. And this, together with the daily private revival of the closet, will keep religion alive and vigorous in the breast of every well disposed person; and will assuredly conduce more than public revivals to a patient continuance in well doing."———

From the British Magazine.

THE PROPHECY OF BALAAM.

NUMBERS XXIV.

O Jacob, goodly are thy tents,
How beautiful they stand,
Bright as the aloes, blossoming
Beneath Jehovah's hand;
As gardens o'er the valleys spread
By some proud river's side;
Or the cedar trees, whose mightiness
Is mirror'd in its tide.

A Star shall shine from Israel,
To bless the world with light;
And a Sceptre risen in Jacob
Shall Moab's princes smite.

And mine eyes shall look upon Him,
Though yet it may not be;
And in the fulness of the time
His glory shall I see.

For I saw the future all unveiled,
Although my trance was deep;
And I heard the voice of God himself
When most I seem'd to sleep.

From the Colonial Churchman.

BOWING AT THE NAME OF JESUS.

It is a significant and long established custom of the Church, to make some external mark of reverence at the occurrence of the name of Jesus in the services of the sanctuary. Whether this took its rise from a literal understanding of the words of St. Paul, that "at the name of Jesus every knee should bow," &c., or from the reasonableness of the thing itself, or as a strong and palpable check against heresy respecting our Lord's divinity, it is at this time impossible to say. Perhaps all these motives had an influence in the establishment of the custom.

The usual form of obeisance adopted, is that of bowing the head; and in the eighteenth Canon of the Church of England, external obeisance is made obligatory not only in the *Creed*, but in other parts of the service where the name of Jesus occurs. The grounds on which it is placed will be seen in the following extract from the canon:—"When in time of service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised."

No heresy can be more dangerous and destructive of the souls of men, than that of a denial of the essential divinity of the Son of God. And in proportion to the danger, has been the care of the Church to make her children strong in the faith, and ever watchful against the intrusion of this deadly error.—Hence the powerful and striking language employed in all her creeds, in asserting the cardinal point of every Christian man's belief; and the constant and undeviating proclamation of it in every part of the liturgy, especially in the frequent occurrence of the Gloria Patri. The same beneficial tendency must be ascribed to the act of obeisance we are considering; which, though not resting on canonical authority in the *American* Church, is yet a custom too closely linked with important fact to be hastily thrown aside, or accounted a *mere* ceremony. It is a perilous matter, hints a writer, to abrogate a custom which nourishes the germ of a living doctrine. This is serious truth; and it may be safely predicted, that if the plague of Socinianism shall ever cross the threshold of the Church, it will not date its triumphs from the *pulpit*, but from the gradual disuse of the doxologies, the invocations and the ascriptions of honor to Christ, in that noble barrier of the Church—the *Liturgy*. In the forefront of these stands that act of obeisance, which the Church has long and universally rendered to her divine Head. We only ask those who neglect it, can they tell "whereunto this may grow?"

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Feb. 19. tf

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References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.
April 9, 1839. 13t

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